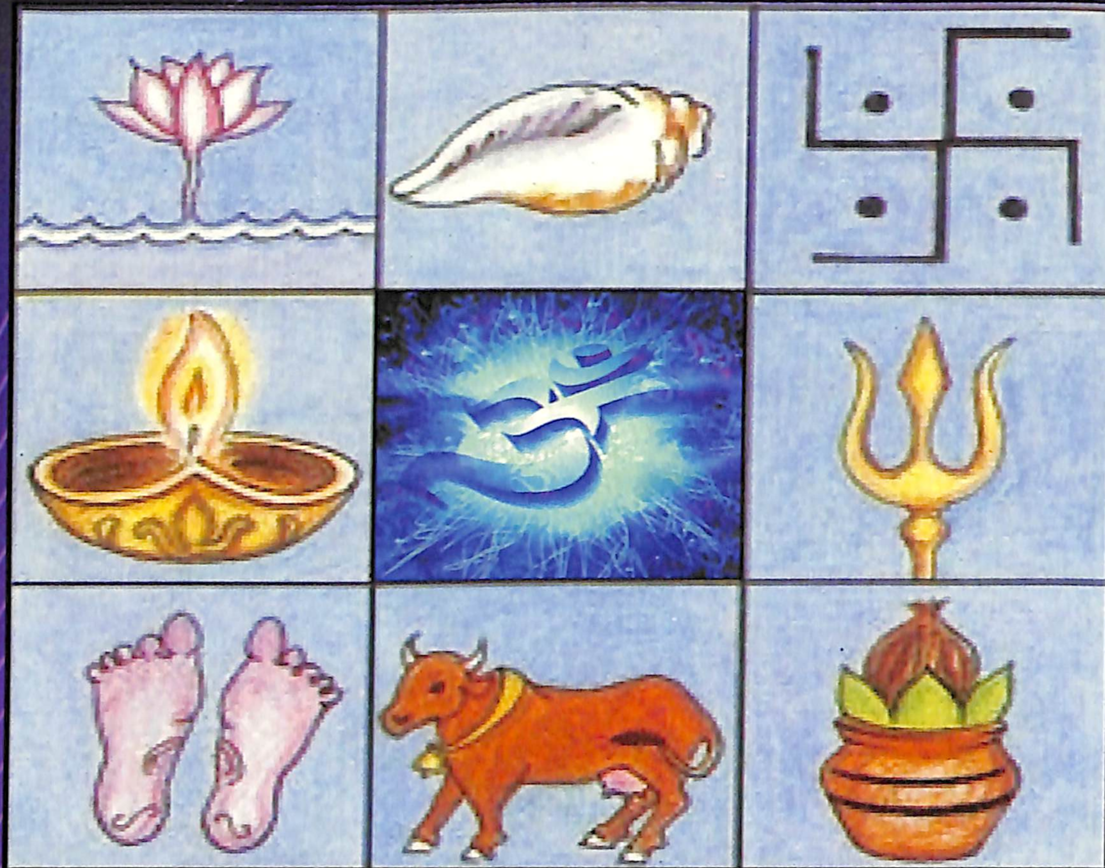
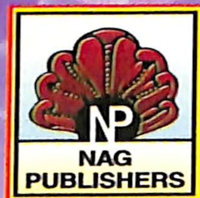
Hindū Dharmaśāstra

(Introduction, Text with English Translation & Shloka Index)



Prof. Pushpendra Kumar



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नाग पब्लिशर्स

HINDŪ DHARMAŚĀSTRA

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Vol. IV

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पराशरसंहिता

Parāśara Samhitā

CHAPTER I

आचारधर्मवर्णनम्

अथातो हिमशैलाग्रे देवदारुवनालये।
व्यासमेकाग्रमासीनमपृच्छन्नृषयः पुरा॥ १॥

Once on a time, certain Ṛṣis addressed the holy Vy āsa, blissfully seated with his mind concentrated (on Self) in the forest of Devadāru on the summit of the Himālaya, (as follows:—) (1)

मानुषाणां हितं धर्म्मं वर्त्तमाने कलौ युगे।
शौचाचारं यथावच्च वद सत्यवतीसुत॥ २॥

Relate to us, O thou, the son of Satyavati, the rules of good conduct, cleanness, and religious rites, which may be beneficially followed and observed by men in this age of Kali. (2)

तच्छ्रुत्वा ऋषिवाक्यन्तु समिद्धाग्न्यर्कसन्निभः।
प्रत्युवाच महातेजाः श्रुतिस्मृतिविशारदः॥ ३॥

Having heard this, he of mighty prowess, effulgent as the sun or a blazing fire, and well-versed in the *Śrutis* and *Smṛtis*, replied as follows:— (3)

न चाहं सर्वतत्त्वज्ञः कथं धर्म्मं वदाम्यहम्।
अस्मत्पितैव प्रष्टव्य इति व्यासः सुतोऽवदत्॥ ४॥

I am not an omniscient being, O Ṛṣis! How then can I relate to you the rules of religious rites etc., (as interrogated)? My father should be consulted for these informations. (4)

ततस्ते ऋषयः सर्वे धर्म्मतत्त्वार्थकाङ्क्षिणः ।
ऋषिं व्यासं पुरस्कृत्य गता बदरिकाश्रमे ॥ ५ ॥

After that, the *Ṛshis* bent on learning the principles of virtue went to the hermitage at Badarikā with the holy Vyāsa at their head. (5)

नानावृक्षसमाकीर्णं फलपुष्पोपशोभितम् ।
नदीप्रस्रवणाकीर्णं पुण्यतीर्थैरलङ्कृतम् ॥ ६ ॥

Trees of wonderful fruit and foliage enhanced the beauty of that holy forest, where fountains and rivulets of crystal flow ran babling into sacred pools. (6)

मृगपक्षिगणाढ्यञ्च देवतायतनावृतम् ।
यक्षगन्धर्वसिद्धैश्च नृत्यगीतसमाकुलम् ॥ ७ ॥

Herds of deer were found to roam about (in that forest), and birds of beautiful plumage were heard to join their melodious notes in a chorus of harmony. Temples of gods aslo were there, and the whole sylvan area was kept festive with the songs and dances of Siddhas, Yakṣas and Gandharvas. (7)

तस्मिनृषिसभामध्ये शक्त्रिपुत्रं पराशरम् ।
सुखासीनं महात्मानं मुनिमुख्यगणावृतम् ॥ ८ ॥

In that forest, blissfully seated in the assembly of Ṛṣis, and surrounded by the foremost of the holy sages (*Munis*), the high-souled Parāśara, the son of *Śaktri*, was interviewed by the holy *Vyāsa*. (8)

कृताञ्जलिपुटो भूत्वा व्यासस्तु ऋषिभिः सह ।
प्रदक्षिणाभिवादैश्च स्तुतिभिः समपूजयत् ॥ ९ ॥

He, at the head of his companions Ṛṣis, circumbulated the person of his venerable progenitor (Parāśara), and propitiated him with an applausive harangue. (9)

अथ सन्तुष्टमनसा पराशरमहामुनिः ।
आह सुस्वागतं ब्रूहीत्यासीनो मुनिपुङ्गवः ॥ १० ॥

The great sage Parāśara asked the holy *Vyāsa* and the congregated Ṛ ṣis about their health, and welcomed them to his hermitage. (10)

व्यासः सुस्वागतं ये च ऋषयश्च समन्ततः ।
कुशलं कुशलेत्युक्त्वा व्यासः पृच्छत्यतः परम् ॥ ११ ॥

The holy Vyāsa reported their well being on behalf of the Ṛṣis, and addressed him as follows:—(11)

यदि जानासि मे भक्तिं स्नेहाद्वा भक्तवत्सल ।
धर्म्मं कथय मे तात अनुग्राह्यो ह्यहं तव ॥ १२ ॥

O thou father, who art ever fond of the devoted, dost thou be pleased to discourse on rules of religious rites, and virtue, if thou dost appreciate my devotion to thee, or if thou bearest any affection to me. (12)

श्रुता मे मानवा धर्म्मा वासिष्ठाः काश्यपास्तथा ।
गार्गेया गौतमाश्चैव तथा चौशनसाः स्मृताः ॥ १३ ॥

अत्रेर्विष्णोश्च सांवर्त्ता दाक्षा आङ्गिरसास्तथा ।
शातातपाश्च हारीता याज्ञवल्क्यकृताश्च ये ॥ १४ ॥

कात्यायनकृताश्चैव प्राचेतसकृताश्च ये ।
आपस्तम्बकृता धर्म्माः शङ्खस्य लिखितस्य च ॥ १५ ॥

I have heard the codes respectively framed by Manu, Vasiṣṭha, Kaśyapa, Garga, Gautama, Uśanas, Atri, Viṣṇu, Saṁvarta, Dākṣa, Aṅgiras, Śātātapa, Hārita, Yājñavalkya, Kātyāyana, Pracetas, Apastamba, Śaṅkha and Likhita. (13—15)

श्रुता ह्येते भवत्प्रोक्ता श्रौतार्थास्तेन विस्मृताः ।
अस्मिन् मन्वन्तरे धर्म्माः कृतत्रेतादिके युगे ॥ १६ ॥

Through your grace I have heard these Dharma Śāstras narrated to me, and I have committed them to my memory as well. But all these codes had been meant to be effective (to be in force) during the cycles of *Satya, Treta* and *Dvāpara* in this *Manvantara.* (16)

Manvantara lit—an age or period of time presided over by a Manu. *Manvantara,* according to Manu, I. 79, embraces three hundred and twenty thousand human years, or one-fourteenth day of *Brāhma,* his whole day consisting of such fourteen *Manvantaras.* We are living in the seventh *Manvantara.*—*Tr.*

सर्वे धर्म्माः कृते जाताः सर्वे नष्टाः कलौ युगे ।
चातुर्वर्ण्यसमाचारं किञ्चित् साधारणं वद ॥ १७ ॥

All religious rules framed in the Satya-Yuga have been extinguished in this *Kali-yuga*. Hence discourse to me on the rules of duties to be followed by the four-fold social order in the present age, as well as on acts of virtue in general. (17)

व्यासवाक्यावसाने तु मुनिमुख्यः पराशरः ।
धर्म्मस्य निर्णयं प्राह सूक्ष्मं स्थूलञ्च विस्तरात् ॥ १८ ॥

After *Vyāsa* had finished his questioning, Parāśara, the foremost of the Ṛṣis, began to thus discourse on the principles of virtue, both in the concrete and abstract. (18)

शृणु पुत्र प्रवक्ष्येऽहं शृण्वन्तु ऋषयस्तथा ॥ १९ ॥
कल्पे कल्पे क्षयोत्पत्तौ ब्रह्मविष्णुमहेश्वराः ।

Hearest, thou, may son *Vyāsa*, and hear, O you Ṛṣis, that at the end of each *Kalpa*, and at the beginning of each new creation of the universe, *Brahmā*, *Viṣṇu*, *Maheśvara*, *Śrutis*, *Smṛtis*, and rules of good conduct (ethics) should be ascertained for the each of the successive ages thenceforth commencing. (19-20)

श्रुतिः स्मृतिः सदाचारा निर्णेतव्याश्च सर्वदा ॥ २० ॥
न कश्चिद्वेदकर्त्ता च वेदस्मर्त्ता चतुर्म्मुखः ।
तथैव धर्म्म स्मरति मनुः कल्पान्तरान्तरे ॥ २१ ॥

Author there exists not of the *Vedas*, the universal grand father (Brahmā) but recollects the texts of the *Vedas* at the end of each universal dissolution, and is recognised as such in the next *Yuga*. Similarly, Manus but respectively recollect the rules of duty and good conduct etc., at the beginning of each *Manvantara*. (20-21)

अन्ये कृतयुगे धर्म्मास्त्रेतायां द्वापरे परे ।
अन्ये कलियुगे नृणां युगरूपानुसारतः ॥ २२ ॥

Different are the rules of piety, etc., in the successive ages of *Satya*, *Tretā*, *Dvāpara* and *Kali*, according to the exigencies of each age. (22)

तपः परं कृतयुगे त्रेतायां ज्ञानमुच्यते।
द्वापरे यज्ञमित्यूचुर्दानमेकं कलौ युगे ॥ २३ ॥

Practice of penitential austerities was the virtue in the *Satya yuga;* knowledge (of self), in the *Tretā;* celebration of religious sacrifices, in the *Dvāpara;* and practice of charity, in the *Kali yuga.* (23)

कृते तु मानवो धर्मस्त्रेतायां गौतमः स्मृतः ।
द्वापरे शङ्खलिखितौ कलौ पाराशरः स्मृतः ॥ २४ ॥

The Code of *Manu* was the authorized Code in the *Satya;* the Code of *Gautama,* in the *Tretā;* the Codes of *Śaṅkha* and *Likhita,* in the *Dvāpara;* and the Code of Parāśara, in the *Kali yuga.* (24)

त्यजेद्देशं कृतयुगे त्रेतायां ग्राममुत्सृजेत् ।
द्वापरे कुलमेकन्तु कर्त्तारञ्च कलौ युगे ॥ २५ ॥

In the *Satya yuga* one should abandon the country in order to avoid the company of a sinner, in the *Tretā* the village he in; in the *Dvāpara* the family he belongs to, and the sinner himself in the *Kali yuga.* (25)

कृते सम्भाषणात् पापं त्रेतायाञ्चैव दर्शनात् ।
द्वापरे चान्नमादाय कलौ पतति कर्म्मणा ॥ २६ ॥

Sinful is the conversation with a sinner in the *Satya Yuga,* his every sight in the *Tretā,* and eating his boiled rice in the *Dvāpara.* In the *Kali Yuga,* it is his act alone that degrades a man. (26)

कृते तु तत्क्षणाच्छापस्त्रेतायां दशभिर्दिनैः ।
द्वापरे मासमात्रेण कलौ संवत्सरेण तु ॥ २७ ॥

A curse takes effect on the day it is given in the *Satya;* within ten days in the *Tretā;* in the course of a month in the *Dvāpara;* and within a year, in the *Kali Yuga.* (27)

अभिगम्य कृते दानं त्रेतास्वाहूय दीयते ।
द्वापरे याचमानाय सेवया दीयते कलौ ॥ २८ ॥

In the *Satya,* the makers of gifts seek out their recipients. In the *Tretā* the gives invite the receivers of gifts at their

houses, and send them away with the presents. In the *Dvāpara* gifts are made to those, who ask for them; and in the *Kali Yuga* they are given in lieu of services. (28)

अभिगम्योत्तमं दानमाहूतञ्चैव मध्यमम् ।
अधमं याचमानं स्यात् सेवादानञ्च निष्फलम् ॥ २९ ॥

The gift, which is made to a person by going over to his house, is the best; that, which is made by calling its receiver at ones (givers) house, is the second; and that, which is given for asking is the worst form of gifts. A gift made in lieu of any service is no gift at all, and fails to bear any merit. (29)

कृते चास्थिगताः प्राणास्त्रेतायां मांससंस्थिताः ।
द्वापरे रुधिरं यावत् कलावन्नादिषु स्थिताः ॥ ३० ॥

The vital energy lies inherent in the bones in the *Satya Yuga*; in the flesh, in the Tretā; in blood, in the *Dvāpara*, and in the food (of a person), in the *Kali Yuga*. (30)

धर्म्मो जितो ह्यधर्म्मेण जितः सत्योऽनृतेन च ।
जिता भृत्यैस्तु राजानः स्त्रीभिश्च पुरुषा जिताः ॥ ३१ ॥

Piety is conquered by impiety; truth, by falsehood; kings, by their servants; and men, by women, in the *Kali Yuga*. (31)

सीदन्ति चाग्निहोत्राणि गुरुपूजा प्रणश्यति ।
कुमार्य्यश्च प्रसूयन्ते तस्मिन् कलियुगे सदा ॥ ३२ ॥

Agnihotra sacrifices cease to exist, the worship of ancestors and preceptors is extinguished, and mothers usually give births to female childs in the *Kali Yuga*. (32)

युगे युगे च ये धर्म्मास्तत्र तत्र च ये द्विजाः ।
तेषां निन्दा न कर्त्तव्या युगरूपा हि ते द्विजाः ॥ ३३ ॥

The ethical rules, which obtain in the different *Yugas*, and the *Brāhmaṇas*, who are respectively born therein, should not be unfavourably criticised in as much as in them (the spirit of) a *Yuga* is incarnated. (33)

युगे युगे च सामर्थ्यं शेषं मुनिविभाषितम् ।
पराशरेण चाप्युक्तं प्रायश्चित्तं प्रधीयते ॥ ३४ ॥

The law givers (*Munis*) have made a gradation in the practice of expiatory penances according to the capacity of the penitent in each *Yuga*, but those laid down by the holy Parāśara should be observed in the *Kali Yuga*. (34)

अहमद्यैव तद्धर्म्ममन्यस्मृत्य ब्रवीमि वः ।
चातुर्वर्ण्यसमाचारं शृणुध्वं मुनिपुङ्गवाः ॥ ३५ ॥

O you foremost of the *Munis*, this day I shall narrate to you, from memory, the religious duties as well as the rules of conduct to be performed and observed by the members of the four social orders in the *Kali Yuga*. (35)

पराशरमतं पुण्यं पवित्रं पापनाशनम् ।
चिन्तितं ब्राह्मणार्थाय धर्म्मसंस्थापनाय च ॥ ३६ ॥

Holy, blessed, and sin-absolving are the injunctions of Parāśara, which have been promulgated for the welfare of the *Brāhmaṇas* and the establishment of piety. (36)

चतुर्णामपि वर्णानामाचारो धर्म्मपालकः ।
आचारभ्रष्टदेहानां भवेद्धर्म्मः पराङ्मुखः ॥ ३७ ॥

Good conduct is the true defender of virtue among all castes of men. Without it a man needs must be hostilely disposed towards virtue. (37)

षट्कर्म्माभिरतो नित्यं देवतातिथिपूजकः ।
हुतशेषन्तु भुञ्जानो ब्राह्मणो नावसीदति ॥ ३८ ॥

A *Brāhmaṇa*, who daily performs the six religious duties (*Ṣaṭ Karma*, and eats the residue of his *Homa*-oblations after having gratified the gods and the *Atithis*, never suffers any bad luck in life. (38)

Study, teaching, celebration of, and officiating as priests at, religious sacrifices, and giving and taking of gifts are the six religious duties enjoined on a Brāhmaṇa in the *SatyaYuga*.
अध्यापनमध्ययनं यजनं याजनं तथा । दानं प्रतिग्रहश्चैव षट्कर्मण्यग्र जन्मनः ॥
Manu, 10.75

सन्ध्या स्नानं जपो होमः स्वाध्यायो देवतार्च्चनम् ।
वैश्वदेवातिथेयश्च षट्कर्म्माणि दिने दिने ॥ ३९ ॥

Performance of *Sandhyā*, ablution, *Japa*, and *Homa*, study of the *Vedas*, divine worship, performance of the *Vaiśvadeva* sacrifice, and the act of gratifying the *Atithis* (chance-comers at ones house) are the six daily religious duties enjoined on a *Brāhmaṇa*. (39)

प्रियो वा यदि वा द्वेष्यो मूर्खः पण्डित एव वा ।
वैश्वदेवे तु सम्प्राप्तः सोऽतिथिः स्वर्गसंक्रमः ॥ ४० ॥

Any person, happening to call at ones house during the performance of the *Vaiśvadeva Homa*, should be regarded as an *Atithi*, whether he be an erudite, ignorant, pleasant, or undesirable, inasmuch as an *Atithi* leads his host to heaven. (40)

दूराध्वानं पथिश्रान्तं वैश्वदेवे उपस्थितम् ।
अतिथिं तं विजानीयान्नातिथिः पूर्वमागतः ॥ ४१ ॥

A man hungry and fatigued with the troubles of a long pedestrian journey and happening to arrive at ones house during the performance of the *Vaiśvadeva Homa*, should be regarded as the only true *Atithi*; whereas he, that comes before that time, is not an *Atithi* at all. (41)

न पृच्छेद्गोत्रचरणं न स्वाध्यायव्रतानि च ।
हृदयं कल्पयेत् तस्मिन् सर्वदेवमयो हि सः ॥ ४२ ॥

An *Atithi* should not be questioned about his vow, conduct and *Gotra*. Without any inquisitiveness at all, a house-holder should serve an *Atithi* with his hospitality since the person of an *Atithi* is a veritable pantheon. (42)

नैकग्रामीणमतिथिं विप्रं साङ्गतिकं तथा ।
अनित्यं ह्यागतो यस्मात् तस्मादतिथिरुच्यते ॥ ४३ ॥

A *Brāhmaṇa* residing in ones own village, or relation happening to come on business and calling at ones house should be considered an *Atithi*. He, who is a chance-comer, is only fit to be called an *Atithi*. (43)

अपूर्वः सुव्रती विप्रो अपूर्वा वातिथिस्तथा ।
वेदाभ्यासरतां नित्यं त्रयोऽपूर्वा दिने दिने ॥ ४४ ॥

An *Atithi*, who has not accepted any previous hospitality, that day, a *Brāhmaṇa* observing a vow, as well as the one who studies the *Vedas*, every day, (happening to call at ones house) are called *Apūrva Atithis.* (44)

वैश्वदेवे तु सम्प्राप्ते भिक्षुके गृहमागते ।
उद्धृत्य वैश्वदेवार्थं भिक्षां दत्ता विसर्ज्जयेत् ॥ ४५ ॥

A morsel out of the *Vaiśvadeva* oblation should be given to a mendicant happening to call at ones house during the performance of the *Vaiśvadeva Homa.* (45)

यती च ब्रह्मचारी च पक्वान्नस्वामिनावुभौ ।
तयोरन्नमदत्त्वा च भुक्त्वा चान्द्रायणं चरेत् ॥ ४६ ॥

Yatis and *Brahmacāris* are entitled to receive morsels of boiled rice as alms. He, who eats his meal without having given boiled rice to a member of any of these two orders of ascetics, should practice a *Cāndrāyaṇa Vrata.* (46)

यतिहस्ते जलं दद्याद्भैक्षं दद्यात् पुनर्जलम् ।
तद्भैक्षं मेरुणा तुल्यं तज्जलं सागरोपमम् ॥ ४७ ॥

Water should be first given in the hands of a *Yati,* then the alms, and after that, water again. Alms thus given soars high as the mount Meru, and the water becomes boundless as the ocean. (47)

वैश्वदेवकृतान् दोषाञ्छक्तो भिक्षुर्व्यपोहितुम् ।
न हि भिक्षुकृतान् दोषान् वैश्वदेवो व्यपोहति ॥ ४८ ॥

A mendicant can remedy the defective performance of a *Vaiśvadeva Homa,* but any wrong done to a mendicant cannot be expiated by the performance of a *Vaiśvadeva.* (48)

अकृत्वा वैश्वदेवन्तु भुञ्जते ये द्विजातयः ।
सर्वे ते निष्फला ज्ञेयाः पतन्ति नरकेऽशुचौ ॥ ४९ ॥

The twice-born ones, who eat their (mid-day) meals without having performed the *Vaiśvadevas,* are consigned to the torments of hell. All their acts are fruitless. (49)

शिरोवेष्टन्तु यो भुङ्क्ते यो भुङ्क्ते दक्षिणामुखः ।
वामपादे करं न्यस्य तद्वै रक्षांसि भुञ्जते ॥ ५० ॥

Rākṣasas eat that which is eaten by a man with a turban on his head, or by him who eats with his face turned towards the south, or with his left hand placed on his left leg. (50)

यतये काञ्चनं दत्त्वा ताम्बूलं ब्रह्मचारिणे ।
चौरेभ्योऽप्यभयं दत्त्वा दातापि नरकं व्रजेत् ॥ ५१ ॥

By given a prepared betal leaf to a *Brahmacārin*, gold to a *Yati*, and pardon to a thief, one is punished with hell in the next world. (51)

पापो वा यदि चाण्डालो विप्रघ्नः पितृघातकः ।
वैश्वदेवे तु सम्प्राप्तः सोऽतिथिः स्वर्गसंक्रमः ॥ ५२ ॥

An *Atithi*, no matter whether he is a sinner, Cāṇḍāla, or a patricide, happening to arrive at ones house during the performance of a *Vaiśvadeva Homa*, should be duly honoured as the leader of his host to heaven. (52)

अतिथिर्यस्य भग्नाशो गृहात् प्रतिनिवर्त्तते ।
पितरस्तस्य नाश्नन्ति दशवर्षशतानि च ॥ ५३ ॥

For a thousand years, the departed manes of him, from whose house an *Atithi* returns in despair, renounce eating and drinking. (53)

न प्रसज्यातिगो विप्रो ह्यतिथिं वेदपारगम् ।
अददन्नमात्रन्तु भुक्त्वा भुङ्क्ते तु किल्बिषम् ॥ ५४ ॥

The *Brāhmaṇa*, who sits down to dinner without serving meal to an *Atithi*, well versed in the Vedas, eats but sin. (54)

ब्राह्मणस्य मुखं क्षेत्रं निरुदकमकण्टकम् ।
व्यापयेत् सर्वबीजानि सा कृषिः सर्वकामिका ॥ ५५ ॥

The mouth of a *Brāhmaṇa* may be likened unto a field which is thornless and not swampy. He, who castes seeds in such a soil, is the only true cultivator. (55)

सुक्षेत्रे वापयेद्बीजं सुपुत्रे दापयेद्धनम्।
सुक्षेत्रे च सुपुत्रे च यत्क्षिप्तं नैव नश्यति ॥ ५६ ॥

In good fields the seeds should be sown, unto worthy recipients[1] (Supātre) the gifts should be offered. What ever is cast in a good soil or in a good recipient suffers no deterioration. (56)

Several editions read *Suputra,* meaning a good sor—*Tr.*

अनृता ह्यनधीयाना यत्र भैक्षचरा द्विजाः ।
तं ग्रामं दण्डयेद्राजा चौरभक्तप्रदो हि सः ॥ ५७ ॥

A king should punish the inmates of villages wherein reside the *Brāhmaṇas,* who have neglected the study of the Vedas, and live by begging; since it is they who harbour such thieves (in the guise of *Brāhmaṇas*). (57)

क्षत्रियो हि प्रजा रक्षन् शस्त्रपाणिः प्रचण्डवत् ।
विजित्य परसैन्यानि क्षितिं धर्म्मेण पालयेत् ॥ ५८ ॥

Kṣatriyas should protect their subject people, conquer the armed forces of their adversaries with mighty prowess, and rule the country according to the rules of virtue. (58)

न श्रीः कुलक्रमायाता स्वरूपाल्लिखितापि या ।
खड्गेनाक्रम्य भुञ्जीत वीरभोग्या वसुन्धरा ॥ ५९ ॥

Victory or Prosperity, even if firmly established, can never remain a heriditary possession. Win victory with the sword; the enjoyment of earth's (soverignty) is but the proud privilege of the valarous. (59)

पुष्पं पुष्पं विचिनुयान्मूलच्छेदं न कारयेत् ।
मालाकार इवोद्याने न तथाङ्गारकारकः ॥ ६० ॥

As a flower-man strings a garland of flowers by culling one from each flower-plant in the garden, so a king shall raise his revenue by imposing a light tax on his individual subjects without inflicting hardship on any. He will not be like a charcoal man, who fells down all the trees in a garden and reduces them to cinders. (60)

लोहकर्म्म तथा रत्नं गवाञ्च प्रतिपालनम् ।
वाणिज्यं कृषिकर्म्माणि वैश्यवृत्तिरुदाहृता ॥ ६१ ॥

Dealing in gems and metals, raising cattle, merchandise, and cultivation are all that is included within the profession of a *Vaiśya*. (61)

शूद्राणां द्विजशुश्रूषा परो धर्म्मः प्रकीर्त्तितः ।
अन्यथा कुरुते किञ्चित् तद्भवेत् तस्य निष्फलम् ॥ ६२ ॥

Services to *Brāhmaṇas* are the highest virtues in *Śūdras*, any other virtues practised by them are fruitless. (62)

लवणं मधु तैलञ्च दधि तक्रं घृतं पयः ।
न दुष्येच्छूद्रजातीनां कुर्य्यात् सर्वस्य विक्रयम् ॥ ६३ ॥

A Śūdra commits no sin by selling salt, honey, oil, milk, curd, whey, clarified butter, and milk. (63)

अविक्रेयं मद्यमांसमभक्ष्यस्य च भक्षणम् ।
अगम्यागमनञ्चैव शूद्रोऽपि नरकं व्रजेत् ॥ ६४ ॥

A Śūdra should not eat any prohibited article, nor go onto an interdicted woman, otherwise he would be punished in hell. (64)

कपिलाक्षीरपानेन ब्राह्मणीगमनेन च ।
वेदाक्षरविचारेण शूद्रस्य नरकं ध्रुवम् ॥ ६५ ॥

Drinking the milk of a Kapilā cow, knowing a *Brāhmaṇa* woman, and reciting the Vedas are the acts, by doing which a *Śūdra* is punished with hell. (65)

इति पाराशरे धर्म्मशास्त्रे प्रथमोऽध्यायः ॥ १ ॥

CHAPTER II

गृहस्थाश्रमधर्मवर्णनम्

अतः परं गृहस्थस्य धर्म्माचारं कलौ युगे।
धर्म्मसाधारणं शक्यं चातुर्वर्ण्याश्रमागतम्॥ १॥

NOW I shall discourse on the religious duties respectively obligatory on the members of the four castes in the age of *Kali*, describing in detail the duties a house-holder, as well, as enjoined by the holy Parāśara. (1)

सम्प्रवक्ष्याम्यहं भूयः पाराशर्य्यप्रचोदितः।
षट्कर्म्मनिरतो विप्रः कृषिकर्म्माणि कारयेत्॥ २॥

The *Brāhmaṇa*, who daily performs the six religious rites known as *Ṣaṭ Karma*, should take to agriculture as a means of livelihood. (2)

हलमष्टगव्यं धर्म्यं षड्गवं मध्यमं स्मृतम्।
चतुर्गवं नृशंशानां द्विगवं वृषघातिनाम्॥ ३॥

It is quite virtuous to yoke eight bullocks to a plough. Yoking four bullocks to a plough is neither virtuous nor sinful. It is only the cruel that cause a plough to be drawn by four bullocks. Those, who yoke a pair of bulls to a plough, should be branded as killers of bullocks. (3)

क्षुधितं तृषितं श्रान्तं बलीवर्द्दं न योजयेत्।
हीनाङ्गं व्याधितं क्लीबं वृषं विप्रो न वाहयेत्॥ ४॥

A hungry, thirsty, or fatigued bullock should not be yoked to a plough; and a *Brāhmaṇa* should not cause maimed, diseased, or castrated bull to carry his load. (4)

स्थूलाङ्गं नीरुजं दृप्तं वृषभं षण्डवर्ज्जितम्।
वाहयेद्दिवसस्यार्द्धं पश्चात् स्नानं समाचरेत्॥ ५॥

A healthy, strong-limbed, vigorous bull, other than a castrated one, should be yoked or harnessed till mid-day, and

not beyond that time, after which, his twice-born master should take his bath. (5)

जप्यं देवार्च्चनं होमं स्वाध्यायञ्चैवमभ्यसेत् ।
एकद्वित्रिचतुर्विप्रान् भोजयेत् स्नातकान् द्विजः ॥ ६ ॥

After that, a twice-born one should attend to his daily rites of *Japa*, *Homa*, and divine worship; study the *Vedas*; and feed one, two, three, or four *Snātaka Brāhmaṇas*. (6)

स्वयं कृष्टे तथा क्षेत्रे धान्यैश्च स्वयमर्ज्जितैः ।
निर्वपेत् पञ्चयज्ञानि क्रतुदीक्षाञ्च कारयेत् ॥ ७ ॥

In the field which he himself has ploughed, and with money earned by his own labours, a twice-born one should celebrate the five daily religious sacrifices known as the *Pañca Yajña*, and cause himself to be initiated for the celebration of a *Kratu* sacrifice. (7)

तिला रसा न विक्रेया विक्रेया धान्यतः समाः ।
विप्रस्यैवंविधा वृत्तिस्तृणकाष्ठादिविक्रयः ॥ ८ ॥

The sale of oil or of any sweet vegetable juice by a *Brāhmaṇa* is prohibited by Law; but he is competent to sell paddy or any kindred cereal, as well as hays, wood, faggots, etc., (8)

संवत्सरेण यत् पापं मत्स्यघाती समाप्नुयात् ।
अयोमुखेन काष्ठेन तदैकाहेन लाङ्गली ॥ ९ ॥

A ploughman, by ploughing the earth with an irontopped plough-share commits the same sin in a day as a fisherman does, in the course of a year, by killing fish. (9)

पाशको मत्स्यघाती च व्याधः शाकुनिकस्तथा ।
अदाता कर्षकश्चैव पञ्चैते समभागिनः ॥ १० ॥

A *Pāśaka* (one who catches animals by casting a noose), a fisher-man, a hanter, a bird-catcher, a miser, and a ploughman commit the same, and the same amount of, sin.(10)

कण्डनी पेषणी चुल्ली उदकुम्भोऽथ मार्जनी ।
पञ्च सूना गृहस्थस्य अहन्यहनि वर्त्तते ॥ ११ ॥

A mortar (Udakhal), a grinding stone, an oven, a water-pot, and a broomstick are the five constant pieces of furniture (*Suna*) in a household by which life is destroyed. (11)

वृक्षांश्छित्त्वा महीं भित्त्वा हत्वा तु मृगकीटकान् ।
कर्षकः खलु यज्ञेन सर्वपापात् प्रमुच्यते ॥ १२ ॥

By celebrating a religious sacrifice, a cultivator is absolved of all sins which he may have committed by Lilling the ground, by felling the trees, or by killing animals and insects. (12)

यो न दद्याद्विजातिभ्यो राशिमूलमुपागतः ।
स चौरः स च पापिष्ठो ब्रह्मघ्नं तं विनिर्दिशेत् ॥ १३ ॥

He, who even being a master of (lit:—sitting beside) stacks of grains, does not give any to the *Brāhmaṇas*, should be branded as a *Brāhmaṇa*-killer. (13)

राशे दत्त्वा तु षड्भागं देवानाञ्चैकविंशकम् ।
विप्राणां त्रिंशकं भागं कृषिकर्त्ता न लिप्यते ॥ १४ ॥

By giving a sixth part of his crop to his king, a twenty-oneth part to the Brāhmaṇas, and a thirtieth part to the gods, a cultivator (lit: ploughman) is exenorated from all sins. (14)

क्षत्रियोऽपि कृषिं कृत्वा द्विजान् देवांश्च पूजयेत् ।
वैश्यः शूद्रः सदा कुर्य्यात् कृषिवाणिज्यशिल्पकान् ॥ १५ ॥

Even an agriculturist *Kṣatriya* should propitiate the gods and *Brāhmaṇas* with the produce of his fields. A *Vaiśya*, or Śūdra should always live by trade, agriculture, or handi-craft. (15)

विकर्म्म कुर्वते शूद्रा द्विजसेवाविर्ज्जिताः ।
भवन्त्यल्पायुषस्ते वै पतन्ति नरकेषु च ॥ १६ ॥
चतुर्णामपि वर्णानामेष धर्म्मः सनातनः ॥ १७ ॥

By not in any way serving the *Brāhmaṇas*, and by doing heinous acts, a Śūdra becomes short-lived, and goes to hell, after death. These duties are imperatively obligatory on the men of four castes. (16-17)

इति पाराशरे धर्म्मशास्त्रे द्वितीयोऽध्यायः ॥ २ ॥

CHAPTER III

अशौच व्यवस्था वर्णनम्

अतः शुद्धिं प्रवक्ष्यामि जनने मरणे तथा ।
दिन त्रयेण शुध्यन्ति ब्राह्मणाः प्रेतसूतके ॥ १ ॥

NOW I shall discourse on the period of ones uncleanness due to the birth or death (of any member of ones family. (1)

क्षत्रियो द्वादशाहेन वैश्यः पञ्चदशाहकैः ।
शूद्रः शुध्यति मासेन पराशरवचो यथा ॥ २ ॥

The period of uncleanness due to a birth or death in his family in respect of a *Brāhmaṇa* is three days. It is twelve days in the case of a Kṣatriya, fifteen days in the case of a *Vaiśya*, and thirty days in the case of a *Śūdra*, as laid down by the Parāśara. (2)

उपासने तु विप्राणामङ्गशुद्धिस्तु जायते ।
ब्राह्मणानां प्रसूतौ तु देहस्पर्शो विधीयते ॥ ३ ॥

The person of a *Brāhmaṇa* becomes clean through divine worship, and his body may be touched during the term of uncleanness due to a birth in his family. (3)

जाते विप्रो दशाहेन द्वादशाहेन भूमिपः ।
वैश्यः पंचदशाहेन शूद्रो मासेन शुध्यति ॥ ४ ॥

The period of uncleanness due to a birth in his family is ten days in the case of a *Brāhmaṇa*, twelve days in the case of a Kṣatriya, fifteen days in the case of a *Vaiśya*, and thirty days in the case of a *Śūdra*. (4)

एकाहाच्छुध्यते विप्रो योऽग्निवेदसमन्वितः ।
त्र्यहात् केवलवेदस्तु द्विहीनो दशभिर्दिनैः ॥ ५ ॥

Brāhmaṇas, who are the readers of the *Vedas* and custodians of the sacred fire, become clean after a single day (under the

circumstance); they, who are only the readers of the Vedas, remain unclean for three days only; while those, who do not belong to any of the two preceding classes, remain unclean for ten days. (5)

जन्मकर्म्मपरिभ्रष्टः सन्ध्योपासनवर्जितः ।
नामधारकविप्रस्य दशाहं सूतकं भवेत् ॥ ६ ॥

The period of birth or death-uncleanness in respect of a Brāhmaṇa, who is devoid of all the religious rites peculiar to his caste and does not attend to his *Sandhyā* worship, every day, and who is only a *Brāhmaṇa* by name, lasts for ten successive days. (6)

एकपिण्डास्तु दायादाः पृथग्दारनिकेतनाः ।
जन्मन्यपि विपत्तौ च भवेत् तेषाञ्च सूतकम् ॥ ७ ॥

The period of birth or death-uncleanness in respect of agnates living in separate houses and with their separate wives should be regarded as lasting for ten days. (7)

उभयत्र दशाहानि कुलस्यान्नं न भुज्यते ।
दानं प्रतिग्रही होमः स्वाध्यायश्च निवर्त्तते ॥ ८ ॥

Under both these conditions, the boiled rice of the family should not be eaten; and the four acts of gift-making, gift-taking, performing the *Homas*, and studying the *Vedas* should be in abeyance during the period. (8)

प्राप्नोति सूतकं गोत्रे चतुर्थपुरुषेण तु ।
दायाद्विच्छेदमाप्नोति पञ्चमो वात्मवंशजः ॥ ९ ॥

The period of birth-uncleanness should be counted in its entirety in respect of ones agnates up to the fourth degree both in the ascending and descending line. The bond of kinship is severed at the fifth degree of consanguinity. (9)

चतुर्थे दशरात्रं स्यात् षणिशा पुंसि पञ्चमे ।
षष्ठे चतुरहाच्छुद्धिः सप्तमे तु दिनत्रयम् ॥ १० ॥

Agnates to the fourth remove should observe uncleanness for ten days, those removed to the fifth degree should be unclean for six nights; those removed to the should be unclean for six nights; those removed to the sixth degree would remain unclean

for four days; and those to the seventh remove would so remain for three days under the circumstance. (10)

पञ्चभिः पुरुषैर्युक्ता अश्राद्धेयाः सगोत्रिणः ।
ततः षट्पुरुषाद्याश्च श्राद्धे भोज्याः सगोत्रिणः ॥ ११ ॥

Agnates removed to the fifth degree of consanguinity can not partake of the dinner given on the occasion of ones *Śrāddha* ceremony, while those removed to the sixth degree or more can safely join such a feast. (11)

भृग्वग्निमरणे चैव देशान्तरमृते तथा ।
बाले प्रेते च सन्न्यासे सद्यः शौचं विधीयते ॥ १२ ॥

The period of uncleanness in respect of a death by a fall from an elevated place, or by fire, or of one happening in a distant country, as well as in connection with the death of a new-born infant or a *Sannyāsin*, is only one day. (12)

दशरात्रेष्वतीतेषु त्रिरात्राच्छुद्धिरिष्यते ।
ततः संवत्सरादूर्द्ध्वं सचेलं स्नानमाचरेत् ॥ १३ ॥

One, hearing the death (of ones agnate) after ten days from the date of his demise, should be regarded as unclean for the next three days (from the date of such hearing), while having heard such news after a year from the day of his death, one would be clean, that day, by bathing with all his clothes on. (13)

देशान्तरमृतः कश्चित् सगोत्रः श्रूयते यदि ।
न त्रिरात्रमहोरात्रं सद्यः स्नात्वा विशुध्यति ॥ १४ ॥

On hearing the death of *Sagotra*, dead in a distant country, one would be unclean for a single day. (14)

आ त्रिपक्षात् त्रिरात्रं स्यादा षण्मासाच्च पक्षिणी ।
अहः संवत्सरादर्वाक् सद्यःशौचं विधीयते ॥ १५ ॥

The period of uncleanness in respect of a dead child of three fortnights of age is three nights only, while that in respect of the one dead before completing the sixth month of his existence is a day and night. The period of uncleanness in respect of the death of a child, aged from seven months to one year, is one day only. (15)

अजातदन्ता ये बाला ये च गर्भाद्विनिःसृताः ।
न तेषामग्निसंस्कारो नाशौचं नोदकक्रिया ॥ १६ ॥

The corpses of infants, dead before cutting teeth, or dead immediately after parturition, should not be cremated. No libations of water should be given unto the spirits of such infants, nor should there be any uncleanness for their death. (16)

यदि गर्भा विपद्येत स्रवते वापि योषिताम् ।
यावन्मासं स्थितो गर्भा दिनं तावत् स सूतकः ॥ १७ ॥

The period of uncleanness to be observed by the *enciente* in respect of an aborted foetus, or miscarried child is for the number of days corresponding to the months of her pregnancy.(17)

आ चतुर्थाद्भवेत् स्रावः पातः पञ्चमषष्ठयोः ।
अत ऊर्द्ध्वं प्रसूतिः स्याद्दशाहं सूतकं भवेत् ॥ १८ ॥

Abortion takes place within the fourth month, and miscarriage up to the sixth month, of gestation. A delivery of the child after that time is called parturition, and the period of uncleanness for the same is ten days. (18)

प्रसूतिकाले सम्प्राप्ते प्रसवे यदि योषिताम् ।
जीवापत्ये तु गोत्रस्य मृते मातुश्च सूतकः ॥ १९ ॥

At the close of parturition if the mother is delivered of a living child, its agnates become unclean for ten days. In the case of a still-born child only its mother should be regarded as such. (19)

रात्रावेव समुत्पन्ने मृते रजसि सूतके ।
पूर्वमेव दिनं ग्राह्यं यावन्नोदयते रविः ॥ २० ॥

The period of uncleanness should be counted as running from the day preceding in cases where menstruation, death, or delivery would take place in the night. (20)

दन्तजातेऽनुजाते च कृतचूडे च संस्थिते ।
अग्निसंस्कारणं तेषां त्रिरात्रं सूतकं भवेत् ॥ २१ ॥

The corpse of a child, dead after teething or after the rite of *Cūḍākaraṇam* having been done unto him, should be duly consumed in fire, and the period of uncleanness in respect of the death of such a child is three days. (21)

आ दन्तजननात् सद्य आ चूडान्नैशिकी स्मृता ।
त्रिरात्रमा व्रतात् तेषां दशरात्रमतः परम् ॥ २२ ॥

The period of uncleanness in respect of the death of a child, dead before teething, is that day only; that in respect of the one, dead before the rite of *Cūdākaraṇam* having been done unto it, is one day and one night; that in respect of one, dead before being invested with the holy thread, is three days, and it is ten days only in respect of those, dead after that age. (22)

गर्भे यदि विपत्तिः स्याद्दशाहं सूतकं भवेत् ।
जीवन् जातो यदि प्रेतः सद्य एव विशुध्यति ॥ २३ ॥

The period of uncleaness in respect of the death of a male child, dead in its mothers womb, is ten days, while that in respect of the death of one, dead just after being delivered of its mothers womb, is one day only. (23)

स्त्रीणां चूडान्न आदानात् संक्रमात् तदधःक्रमात् ।
सद्यः शौचमथैकाहं त्रिरहः पितृबन्धुषु ॥ २४ ॥

The agnates of the father of a girl, dead before the rites of *Annaprāśanam* or *Cūdākaraṇam* having been done unto her, would be unclean only for the day of her death, while they would so remain for three nights if she dies after her marriage. (24)

ब्रह्मचारी गृहे येषां हूयते च हुताशने ।
सम्यक् न च कुर्वन्ति न तेषां सूतकं भवेत् ॥ २५ ॥

A householder should not observe any period of uncleanness in respect of the death of *Brahmacārin*, in whose house the latter used to perform his *Homas* in life without in any way being related to him. (25)

सम्पर्काद्दुष्यते विप्रो नान्यो दोषोऽस्ति ब्राह्मणे ।
सम्पर्केषु निवृत्तस्य न प्रेतं नैव सूतकम् ॥ २६ ॥

A *Brāhmaṇa* is affected only by the tie of relationship as regards birth or death-uncleanness. Where there is no relationship there is no uncleanness also. (26)

शिल्पिनः कारुका वैद्या दासीदासाश्च नापिताः ।
श्रोत्रियाश्चैव राजानः सद्यः शौचाः प्रकीर्तिताः ॥ २७ ॥

Artisans, mechaincs, physicians, slaves, slave girls, barbars, *Śrotriyas,* and kings should observe uncleanness for a single day only i.e., they would become clean by bathing on the day of the death or birth of any of their agnates. (27)

सव्रती मन्त्रपूतश्च आहिताग्निश्च यो द्विजः ।
राज्ञश्च सूतकं नास्ति यस्य चेच्छति पार्थिवः ॥ २८ ॥

A *Brāhmaṇa,* engaged in killing, or making a gift, or out on attending an invitation, should be clean just at the time of gift making, etc. This is what is the dictum of the *Ṛshis.* (28)

उद्यतो निधने दाने आर्त्तो विप्रो निमन्त्रितः ।
तदेव ऋषिभिर्दृष्टं यथाकालेन शुध्यति ॥ २९ ॥

A *Brāhmaṇa* householder, who regularly celebrates the religious sacrifices, would be clean by bathing on the day of his son's birth, if he does not come in touch with the lying-in-chamber. The mother would remain unclean for ten days under the circumstance. (29)

प्रसवे गृहमेधी तु न कुर्य्यात् सङ्करं यदि ।
दशाहाच्छुध्यते माता अवगाह्य पिता शुचिः ॥ ३० ॥

A fellow-vowist, a *Brāhmaṇa* who has duly lighted the sacred fire, or whose body has been conscrated by the recitation of any *Vedic Mantra,* a king, and he, whom a king so desires, is not affected or sullied by a birth-uncleanness. (30)

सर्वेषां शावमाशौचं मातापित्रोर्द्दशाहिकम् ।
सूतकं मातुरेव स्यादुपस्पृश्य पिता शुचिः ॥ ३१ ॥

Death-uncleanness of his parents in respect of a deceased son is ten days. A mother remains sullied by birth uncleanness of her child; the father regains his cleanness immediately after bathing, that day. (31)

यदि पत्न्यां प्रसूतायां सम्पर्कं कुरुते द्विजः ।
सूतकन्तु भवेत् तस्य यदि विप्रः षडङ्गवित् ॥ ३२ ॥

A Brāhmaṇa house-holder not in any way coming in touch with his wife, after parturition becomes clean by fathing, while his parturent wife remains unclear for ten days.

Even a *Brāhmaṇa*, who is well-versed in the Vedas with all their six subdivisions, is affected by birth uncleanness on the parturition of his wife, if he happens to come in contact with her. (32)

सम्पर्काज्जायते दोषो नान्यो दोषोऽस्ति ब्राह्मणे ।
तस्मात् सर्वप्रयत्नेन सम्पर्कं वर्जयेद्द्विजः ॥ ३३ ॥

A *Brāhmaṇa* is defiled only by a unclean contact, there being no other defiliment in respect of a *Brāhmaṇa*. Hence by all means a *Brāhmaṇa* should renounce (defiling) contacts. (33)

विवाहोत्सवयज्ञेषु त्वन्तरा मृतसूतके ।
पूर्वसङ्कल्पितं द्रव्यं दीयमानं न दुष्यति ॥ ३४ ॥

Articles of gift projected to be given in connection with a forth-coming marriage or religious ceremony, are nor defiled by a birth or death uncleanness occurring in the interim, if actually given away. In short, such gifts are not affected by an inter-current birth or death uncleanness. (34)

अन्तरा तु दशाहस्य पुनर्मरणजन्मनि ।
तावत् स्यादशुचिर्विप्रो यावत् तत् स्यादनिर्दशम् ॥ ३५ ॥

A Brāhmaṇa remains unclean for ten days only in connection with a birth or death-uncleanness occurring within the term of a pre-existing one. These ten days should be counted from the date of occurance of the should be counted from the date of occurance of the first uncleanness. (35)

ब्राह्मणार्थं विपन्नानां वन्दिगोग्रहणे तथा ।
आहवेषु विपन्नानामेकरात्रन्तु सूतकम् ॥ ३६ ॥

The period of uncleanness in respect of the death of one expired for the succour of a *Brāhmaṇa*, or of captured cattle; or killed in a battle, is one day only. (36)

द्वाविमौ पुरुषौ लौके सूर्य्यमण्डलभेदकौ ।
परिव्राडयोगयुक्तश्च रणे चाभिमुखे हतः ॥ ३७ ॥

Heroes, dying undaunted amidst the armed forces of their enemies and without uttering any form of supplication, enjoy a perpetual residence in heaven. (37)

यत्र यत्र हतः शूरः शत्रुभिः परिवेष्टितः ।
अक्षयान् लभते लोकान् यदि क्लीवं न भाषते ॥ ३८ ॥

By conquest one wins the Goddess Fortune. By falling dead in battle one is locked up in the perpetual embrace of a heavenly nymph. Since transient is this body, why should one dread death or war? (38)

जितेन लभते लक्ष्मी मृतेनापि सुराङ्गनाः ।
क्षणविध्वंसिकेऽमुष्मिन् का चिन्ता मरणे रणे ॥ ३९ ॥

Mendicant Yogins or *Parivrājakas,* and heroes killed in battles without scars on their backs, are the two kinds of men whose souls, penetrating right through the solar disc, ascend to the higher regions. (39)

यस्तु भग्नेषु सैन्येषु विद्रवत्सु समन्ततः ।
परित्राता यदा गच्छेत् स च क्रतुफलं लभेत् ॥ ४० ॥

He, who well guards and rallies the routed soldiers after a defeat in battle, acquires the merit of a horsesacrifice. (40)

यस्य च्छेदक्षतं गात्रं शरशक्त्यष्टिमुद्गरैः ।
देवकन्यास्तु तं वीरं गायन्ति रमयन्ति च ॥ ४१ ॥

Celestial nymphs sing of his glories and embrace him who bears sword-cuts, arrow-wounds and marks of club-thrashes on his body in battle. (41)

वराङ्गनासहस्त्राणि शूरमायोधने हतम् ।
नागकन्याश्च धावन्ति मम भर्त्ता भवेदिति ॥ ४२ ॥

Thousands of beautiful *Nāga kanyās* (a kind of fairies) and celestial nymphs run eagerly after, and embrace, the spirit of him who is killed in battle, exclaiming "he will my husband." (42)

ललाटदेशाद्रुधिरं हि यस्य तप्तस्य जन्तोः प्रविशेच्च वक्त्रे ।
तं सोमपाने न हि तस्य तुल्यं संग्रामयज्ञे विधिवच्च दृष्टम् ।। ४३ ।।

In the sacrifice of battle (*Saṁgrāma-Yajña*) he, who drinks the hot stream of blood issuing from a wound in his forehead, drinks the juice of the sacred *Soma* (acid Aesaepis). Peerless is his merit in heaven. (43)

यं यज्ञसङ्घैस्तपसा च विद्यया स्वर्गैषिणो वात्र यथैव विप्राः ।
तथैव यान्त्येव हि तत्र वीराः प्राणान् सुयुद्धेन परित्यजन्तः ।। ४४ ।।

By quitting this life in a war of virtue (*Dharma Yuddha*) the spirit of a hero is translated to that heaven which the pious and the erudite ascend by dint of their pieties, knowledge, and religious ceremonies duly celebrated. (44)
A war declared for purposes which alone can scanetify blood shed and make war a virtue, such as the liberty of ones own father-land, the defence of ones hearth and home &c. Tr.

अनाथं ब्राह्मणं प्रेतं ये वहन्ति द्विजातयः ।
पदे पदे यज्ञफलमानुपूर्वाल्लभन्ति तेके ।। ४५ ।।

At each step towards the cremation ground, the twice-born ones, who carry the dead body of a friendless, indigent *Brāhmaṇa* for cremation, acquire the merit of celebrating the successive religious sacrifices as described in the *Vedas*. (45)

असगोत्रमबन्धुञ्च प्रेतीभूतञ्च ब्राह्मणम् ।
नीत्वा च दाहयित्वा च प्राणयामेन शुध्यति ।। ४६ ।।

A *Brāhmaṇa*, who has carried and cremated the dead body cf a *Brāhmaṇa*, who is neither related as an agnate or cognate to him, becomes clean again by practising *Prāṇāyāma*. (46)

न तेषामशुभं किञ्चिद्द्विजानां शुभकर्म्मणि ।
जलावगाहनात् तेषां शुद्धि स्मृतिरितीरिता ।। ४७ ।।

Under these circumstances, *Brāhmaṇas* are not disqualified from undertaking any virtuous act of good auspicies. The *Smṛtis* lay down that they become clean again by simply bathing. (47)

अनुगम्येच्छया प्रेतं ज्ञातिमज्ञातिमेव वा ।
स्नात्वा चैव तु स्पृष्ट्वाग्निं घृतं प्राश्य विशुध्यति ॥ ४८ ॥

Having followed the corpse of a person whether ones agnate or otherwise, (to the cremation ground) one would be clean again by bathing, touching fire, and drinking clarified butter. (48)

क्षत्रियं मृतमज्ञानाद्ब्राह्मणो योऽनुगच्छति ।
एकाहमशुचिर्भूत्वा पञ्चगव्येन शुध्यति ॥ ४९ ॥

By unknowingly following the corpse of a deceased Kṣatriya (to the cremation ground), a *Brāhmaṇa* remains unclean for that day only and becomes clean by taking *Pañcagavyam*. (49)

शवञ्च वैश्यमज्ञानाद्ब्राह्मणो योऽनुगच्छति ।
कृत्वाशौचं द्विरात्रं च प्राणायामान् षडाचरेत् ॥ ५० ॥

By following the dead body of a *Vaiśya*, out of ignorance, to the burning ground, a *Brāhmaṇa* remains unclean for two days, and becomes clean again thereafter by six times controlling his respiration in the manner of a *Prāṇāyāma*. (50)

प्रेतीभूतन्तु यः शूद्रं ब्राह्मणो ज्ञानदुर्बलः ।
नयन्तमनुगच्छेत त्रिरात्रमशुचिर्भवेत् ॥ ५१ ॥

By unknowingly following the carriers of a Śūdrās corpse to the burning ground, a *Brāhmaṇa* would be unclean for three nights. (51)

त्रिरात्रे तु ततः पूर्णे नदीं गत्वा समुद्रगाम् ।
प्राणायामशतं कृत्वा घृतं प्राश्य विशुध्यति ॥ ५२ ॥

After the lapse of the said three days, he should go to the foreshore of a river which runs into a sea, and regain his cleanness by a hundred times practising the *Prāṇāyama*, and by drinking clarified butter, as well. (52)

विनिर्वर्त्त्य यदा शूद्रा उदकान्तमुपस्थिताः ।
द्विजैस्तदानुगन्तव्या इति धर्म्मविदो विदुः ॥ ५३ ॥

Brāhmaṇas may follow the *Śūdras* returning home after having cremated the corpse of a deceased *Śūdras*, from after the bank of a pond, lake or tank. This is what has been enjoined by the knowers of scriptures. (53)

तस्माद्‌द्विजो मृतं शूद्रं न स्पृशेन्न च दाहयेत् ।
दृष्टे सूर्य्यावलोकेन शुद्धिरेषा पुरातनी ॥ ५४ ॥

Hence, the twice-born ones should never touch, follow, carry, or cremate the dead body of a deceased Śūdra. Even a casual glance at the corpse of a Śūdra, at the time of its being carried to the cremation ground, should be expiated by a look at the sun. A *Brāhmaṇa* should thus regain his cleanness under the circumstance. (54)

इति पाराशरे धर्म्मशास्त्रे तृतीयोऽध्यायः ॥ ३ ॥

CHAPTER IV

अनेकविधप्रकरणप्रायश्चितम्

अतिमानादतिक्रोधात् स्नेहाद्वा यदि वा भयात् ।
उद्बध्नीयात् स्त्री पुमान् वा गतिरेषा विधीयते ॥ १ ॥

THE fate, which a man or woman comes by after having committed suicide by hanging, either out of inordinate pride, uncurbable love, or excessive fright or anger, will be presently described. (1)

पूयशोणितसम्पूर्णे अन्धे तमसि मज्जति ।
षष्टिं वर्षसहस्राणि नरकं प्रतिपद्यते ॥
नाशौचं नोदकं नाग्निं नाश्रुपातं च कारयेत् ॥ २ ॥
वोढारोऽग्निप्रदातारः पाशच्छेदकरास्तथा ।

For a period of sixty thousand years, the spirit of a suicide is consigned to the darkness of a hell, which is full of blood and fetid pus.

No period of uncleanness should be observed in respect of such a violent death. The rite of cremation is denied to the corpse of a suicide; no tears should be shed for, nor any libation of water should be offered unto, the (spirit of) a suicide. (2-3)

तप्तकृच्छ्रेण शुध्यन्तीत्येवमाह प्रजापतिः ॥ ३ ॥
गोभिर्हतं तथोद्बन्धं ब्राह्मणेन तु घातितम् ।

Carriers and cremators of the corpse of a suicide, dead by hanging, as well as the cutters of the noose (round his neck) should regain their personal cleanness by practising a *Tapta Kṛcchra Vratam*. This is what has been enjoined by *Prajāpati*. (3-4)

संस्पृशन्ति च ये विप्रा वोढारश्चाग्निदाश्च ये ॥ ४ ॥
अन्येऽपि वानुगन्तारः पाशच्छेदकराश्च ये ।
तप्तकृच्छ्रेण शुध्यन्ति कुर्य्युर्ब्राह्मणभोजनम् ॥ ५ ॥
अनडुत्सहितां गाञ्च दद्युर्विप्राय दक्षिणाम् ।

Brāhmaṇas who touch, carry, or commit to flames the corpse of a suicide dead by hanging, or of one killed by a bull (lit—cow), as well as the cutters of the noose in the first named and the followers of the corpse, in either case, should recover the natural cleanness of their persons by each practising a *Tapta Kṛchchra Vratam* and by feeding the *Brāhmaṇas* as well, by way of atonement. (4-6)

त्यहमुष्णं पिबेदापस्त्यहमुष्णं पयः पिबेत् ।
त्यहमुष्णं घृतं पीत्वा वायुभक्षो दिनत्रयम् ॥ ६ ॥

Each of them should make the gift of a cow with a bull to a *Brāhmaṇa*, live on warm water alone for the first three days, on warm milk for the (second) three days, on warm clarified butter for the (third) three days, and on air alone for the (last) three days of the penance, (*Tapta Kṛcchra Vratam*). (6)

यो वै समाचरेद्विप्रः पतितादिष्वकामतः ॥ ७ ॥
मासार्द्धं मासमेकं वा मासद्वयमथापि वा ।
अब्दार्द्धमब्दमेकं वा तदूर्द्ध्वंचैव तत्समः ॥ ८ ॥

Having unwillingly eaten or dealt with a degraded person, a *Brāhmaṇa* would remain equally degraded for a fortnight, month, two months, six months, or a year. (7-8)

त्रिरात्रं प्रथमे पक्षे द्वितीये कृच्छ्रमाचरेत् ।
तृतीये चैव पक्षे तु कृच्छ्र सान्तपनं चरेत् ॥ ९ ॥
चतुर्थे दशरात्रं स्यात् पराकः पञ्चमे मतः ।
कुर्य्याच्चान्द्रायणं षष्ठे सप्तमे त्वैन्दवद्वयम् ॥ १० ॥
शुद्ध्यर्थमष्टमे चैव षण्माशात् कृच्छ्रमाचरेत् ।
पक्षसङ्ख्याप्रमाणेन सुवर्णान्यपि दक्षिणा ॥ ११ ॥

A fast of three days should be observed for the first fortnight, a *Kṛcchra Vrata* should be performed for the second, a *Kṛcchra Sāntapana Vrata* should be performed for the third, a *Daśarātra Vrata* for the fourth; a *Parāka Vrata* for the fifth a

Cāndrāyaṇa for the sixth, two such *Cāndrāyaṇa Vratas* for the seventh, and a *Kṛcchra Vrata* covering a period of six months for the eighth fortnight, of such a defiling contact. The penitent should make as many gifts of gold to the *Brāhmaṇas* as the number of fortnights the might have lived in the company of a degrded person (9-11)

ऋतुस्नाता तु या नारी भर्त्तारं नोपसर्पति।
सा मृता नरकं याति विधवा च पुनः पुनः ॥ १२ ॥

The woman, who having bathed at the close of her menstrual uncleanness, does not share the bed of her husband that day (fourth day of the flow), goes to hell after death, and is doomed to suffer the pangs of widowhood in her successive rebirths. (12)

ऋतौ स्नातान्तु यो भार्य्यां सन्निधौ नोपगच्छति।
घोरायां भ्रूणहत्यायां युज्यते नात्र संशयः ॥ १३ ॥

He, who does not visit his wife on the day of her menstrual ablution, becomes certainly guilty of the dreadful sin of feticide. (13)

अदुष्टापतितां भार्य्यां यौवने यः परित्यजेत्।
सप्तजन्म भवेत् स्त्रीत्वं वैधव्यं च पुनः पुनः ॥ १४ ॥

He, who forsakes a chaste innocent wife in youth, is sure to take birth as a woman in his seven successive incarnations suffering the pangs of widowhood in each of them. (14)

दरिद्रं व्याधितं मूर्खं भर्त्तारं या न मन्यते।
सा मृता जायते व्याली वैधव्यं च पुनः पुनः ॥ १५ ॥

She, who lightly treats her husband for his poverty or ignorance, takes birth as a female serpent in her successive rebirths, punished with the privations of a widowed life even in such hateful incarnations. (15)

ओववाताहतं बीजं यथा क्षेत्रे प्ररोहति।
क्षेत्री तल्लभते बीजं न बीजी भागमर्हति ॥ १६ ॥

As the owner of a field, wherein a seed carried by the wind is seen to sprout, becomes the owner of the seed so the husband of a woman, in whom of that sproutling also, and not the owner another person has cast his seed, becomes the ower

of the child born thereof in contradistinction to the owner of the sperm. (16)

तद्वत् परस्त्रियाः पुत्रौ द्वौ सुतौ कुण्डगोलकौ।
पत्यां जीवति कुण्डः स्यात्मृते भर्त्तरि गोलकः ॥ १७ ॥

Sons begotton by a man on anothers wife may be divided into two classes such as *Kuṇḍa* and *Golaka*. A child begot on another mans wife by a person during the life-time or her husband is called a *Kuṇḍa*, while the one begot on her after her husband's demise is called a *Golaka*. (17)

औरसः क्षेत्रजश्चैव दत्तः कृत्रिमकः सुतः।
दद्यान्माता पिता वापि स पुत्रो दत्तको भवेत् ॥ १८ ॥

Sons are either *Aurasa* (born of ones own loins). Kṣetraja (begot on ones wife by another), *Dattaka* (filiated with the permission of his parent), or *Kṛtrima* (artificial). A son given by his father or mother in filiation is called a Dattaka son. (18)

परिवित्तिः परिवेत्ता यया च परिविद्यते।
सर्वे ते नरकं यान्ति दातृयाजकपंचमाः ॥ १९ ॥

He who marries before the marriage of his elder brother, the girl thus married, as well as her father who gives her away, the priest who solemnises such a marriage, and the elder brother thus superseded in marriage, all these five persons, go to hell. (19)

दाराग्निहोत्रसंयोगं यः कुर्य्यादग्रजे सति।
परिवेत्ता स परिज्ञेयः परिवित्तिस्तु पूर्वजः ॥ २० ॥

An younger brother marrying or performing an *Agnihotra* sacrifice before the marriage of his elder brother is called a *Parivettā*, while the elder brother is called a *Parivitti*. (20)

द्वौ कृच्छ्रो परिवित्तेस्तु कन्यायाः कृच्छ्र एव च।
कृच्छ्रातिकृच्छ्रौ दातुश्च होता चान्द्रायणं चरेत् ॥ २१ ॥

For the expiation of their respective sins, a *Parivettā* should practise two *Kṛcchra Vratam*, his bride should practise a *Kṛcchrāti Kṛcchra Vratam*, while the priest, who solemnises such a marriage, should practise a *Cāndrāyaṇa Vratam*. (21)

कुब्जवामनषण्ढेषु गद्गदेषु जडेषु च।
जातान्धे बधिरे मूके न दोषः परिवेदने ॥ २२ ॥

A younger brother commits no sin by marrying before the marriage of his elder brother, if the latter happens to be a hunch-back, eunuch, or idiot, or is born deaf or blind. (22)

पितृव्यपुत्रः सापत्न्यः परनारीसुतस्तथा।
दाराग्निहोत्रसंयोगे न दोषः परिवेदने ॥ २३ ॥

A younger brother commits no sin by marrying before the marriage of an elder brother, if the latter happens to be a son of his fathers elder brother, or a step brother, or a brother begot by his father on another man's wife. (23)

ज्येष्ठो भ्राता यदि तिष्ठेदाधानं नैव चिन्तयेत्।
अनुज्ञातस्तु कुर्वीत शङ्खस्य वचनं यथा ॥ २४ ॥

A younger brother may marry with the permission of an unmarried elder brother, if the latter wishes to observe a vow of life-long celebacy. This is the opinion of Śaṅkha. (24)

नष्टे मृते प्रव्रजिते क्लीवे च पतिते पतौ।
पञ्चास्वापत्सु नारीणां पतिरन्यो विधीयते ॥ २५ ॥

A (married) woman may take a second husband under any of the five following exigencies, viz., if her first husband long remains unheard of, or dies, or takes to asceticism, or loses his verile power, or becomes a degraded person. (25)

मृते भर्त्तरि या नारी ब्रह्मचर्य्ये व्यवस्थिता।
सा मृता लभते स्वर्गं यथा ते ब्रह्मचारिणः ॥ २६ ॥

A widow, who betakes to *Brahmacaryam* after the demise of her lord, goes to heaven, after death, like *Brahmacārins*. (26)

तिस्रः कोट्यदर्धकोटी च यानि रोमाणि मानवे।
तावत्कालं वसेत् स्वर्गे भर्त्तारं यानुगच्छति ॥ २७ ॥

A widow, who immolates herself on the same funeral pile with her deceased husband, resides in heaven for ten millions of years, which is the number of hairs on the human body. (27)

व्यालग्राही यथा व्यालं बिलादुद्धरते बलात् ।
एवमुद्धृत्य भर्त्तारं तेनैव सह मोदते ॥ २८ ॥

As a snake-charmer forcibly draws a snake out of its hole, so does a wife, who follows her lord in death, litts up his benighted soul from the abyss of hell, and enjoys the felicity of his company in heaven. (28)

इति पाराशरे धर्म्मशास्त्रे चतुर्थोऽध्याय: ॥ ४ ॥

CHAPTER V

प्रायश्चितवर्णनम्

श्ववृकाभ्यां शृगालाद्यैर्यदि दृष्टस्तु ब्राह्मणः ।
स्नात्वा जपेत् गायत्रीं पवित्रां वेदमातरम् ॥ १ ॥

A BRĀHMAṆA having been bitten by a dog, jackal, or wolf should bathe and repeat the sacred *Gāya.* the mother of the *Vedas*. (1)

गवां शृङ्गोदके स्नातो महानद्यास्तु सङ्गमे ।
समुद्रदर्शनाद्वापि शुना दृष्टः शुचिर्भवेत् ॥ २ ॥

A person bitten by a dog would be pure again by bathing in water, in which cow-horns have been dipped, at the estuary of a great river, and by seeing the sea. (2)

वेदविद्याव्रतस्नातः शुना दष्टस्तु ब्राह्मणः ।
सहिरण्योदके स्नात्वा घृतं प्राश्य विशुध्यति ॥ ३ ॥

A Brāhmaṇa having been bitten by a dog, at the close of his Vedic studies, or at the completion of a vow, should resume his cleanness by bathing in washings of gold and by taking clarified butter as well. (3)

सव्रतस्तु शुना दष्टस्त्रिरात्रं समुपोषितः ।
घृतं कुशोदकं पीत्वा व्रतशेषं समापयेत् ॥ ४ ॥

A *Brāhmaṇa* having been bitten by a dog during the observance of a vow should fast for three nights, and then complete his vow after having taken clarified butter mixed with washings of *Kuśa* grass. (4)

अव्रतः सव्रतो वापि शुना दष्टो भवेद्विजः ।
प्रणिपत्य भवेत् पूतो विप्रैश्चानुनिरीक्षितः ॥ ५ ॥

A *Brāhmaṇa*, whether a vowist or not, should make obeisance to three *Brāhmaṇas* after having bitten by a dog, and would be pure again under their gaze. (5)

शुनाघ्रातावलीढस्य नखैर्विलिखितस्य च ।
अद्भिः प्रक्षालनाच्छुद्धिरग्निना चोपचूलनम् ॥ ६ ॥

A part of the human body smelled, licked, or scratched by a dog, should be purified by washing it with water and cauterising it with fire. (6)

शुना च ब्राह्मणी दष्टा जम्बुकेन वृकेण वा ।
उदितं सोमनक्षत्रं दृष्ट्वा सद्यः शुचिर्भवेत् ॥ ७ ॥

A *Brāhmaṇa* woman having been bitten by a dog, wolf, or jackal, would be pure again by looking at the moon and stars. (7)

कृष्णपक्षे यदा सोमो न दृश्येत कदाचन ।
यां दिशं व्रजते सोमस्तां दिशं चावलोकयेत् ॥ ८ ॥

If the day (of bite) happens to be one in a dark fortnight when the moon is not seen, she should look at that quarter of the heaven where the moon is supposed to be, that day. (8)

असद्ब्राह्मणके ग्रामे शुना दष्टस्तु ब्राह्मणः ।
वृषं प्रदक्षिणीकृत्य सद्यः स्नानाद्विशुध्यति ॥ ९ ॥

A *Brāhmaṇa* bitten by a dog in a village where no other *Brāhmaṇa* resides would be pure again by bathing and circumbulating a bull, that day. (9)

चण्डालेन श्वपाकेन गोभिर्विप्रैर्हतो यदि ।
आहिताग्निर्मृतो विप्रो विषेणात्महतो यदि ॥
दहेत् तं ब्राह्मणं विप्रो लोकाग्नौ मन्त्रवर्जितम् ॥ १० ॥
स्पृष्ट्वा चोह्य च दग्ध्वा च सपिण्डेषु च सर्वथा ।
प्राजापत्यं चरेत् पश्चाद्विप्राणामनुशासनात् ॥ ११ ॥
दग्धास्थीनि पुनर्गृह्य क्षीरैः प्रक्षालयेद्द्विजः ।

The corpse of a *Sāgnika Brāhmaṇa*, killed by a cow, *Caṇḍāla* or a king, or who has committed suicide by poison, should be burned in *Laukika* fire without reciting any *Mantra*.

The *Sapiṇḍa* relations of such a *Brāhmaṇa*, happening to touch, or carry, or cremate his dead body, should practise a *Prājāpatyam*, and then with the permission of the *Brāhmaṇas*

should wash the particles of his skeleton with milk, and burn them again in his own fire by severally reciting the *Mantras*. (10-12)

पुनर्द्दहेत् स्वकाग्नौ तन्मन्त्रेण च पृथक् पृथक् ॥ १२ ॥
आहिताग्निर्द्विजः कश्चित् प्रवसन् कालचोदितः ।

देहनाशमनुप्राप्तस्तस्याग्निर्वर्त्तते गृहे ॥ १३ ॥
श्रौताग्निहोत्रसंस्कारः श्रूयतामृषिसत्तमाः ।

O you foremost of the Ṛṣis, imagine the case in which a Sāgnika (keeper of the sacred fire) *Brāhmaṇa* is dead in a foreign country, and his own sacred fire stands blazing in his distant home. Now hear me discourse on the *Agnihotra* rites to be practised in connection with his death, as described in the *Vedas*. (12-14)

कृष्णाजिनं समास्तीर्य्य कुशैश्च पुरुषाकृतिम् ॥ १४ ॥
षट्शतानि शतञ्चैव पलाशानाञ्च वृन्तकम् ।

चत्वारिंशच्छिरे दद्यात् षष्टिं कण्ठे विनिर्द्दिशेत् ।
बाहुभ्याञ्च शतं दद्यादङ्गुलीषु दशैव तु ॥ १५ ॥

शतं चोरसि सन्दद्यात् त्रिंशच्चैवोदरे न्यसेत् ॥ १६ ॥
अष्टौ वृषणयोर्द्दद्यात् पञ्च मेढ्रे च विन्यसेत् ।

एकविंशतिमूरुभ्यां जानुजङ्घे च विंशतिम् ॥ १७ ॥
पादाङ्गुल्योः शतार्द्धं च पत्राणि च तथा न्यसेत् ।

On a piece of antelope skin should be spread blades of *kuśa* grass in the form of a man. After that, seven hundred *Palāśa* leaves should be collected and distributed over the different parts of that image of *kuśa* in the following order, *viz.*, forty *palāśa* leaves should be placed on its head, sixty on the region of its throat, a hundred on its arms, ten on its fingers, a hundred on its chest, thirty on its belly, eight on the region of its testes, five on the region of its verile organ, twenty one on its thighs, twenty on its knees and ankles, and fifty on its toes. (14-18)

शम्यां शिश्ने विनिक्षिप्य अरणीं वृषणे तथा ॥ १८ ॥
जुहूं दक्षिणहस्तेन वामहस्ते तथोपसम् ।
कर्णे चोदूखलं दद्यात् पृष्ठे च मूषलं ततः ॥ १९ ॥
निक्षिप्योरसि दृषदं तण्डुलाज्यतिलान् मुखे ।

Then the different articles and implements, which are used in connection with an *Agnihotra* sacrifice, should be distributed over the different parts of the image, as follows, *viz.*, a fire-churner made of Śamī wood should be placed on the region of its testes; a *Jahū* (crescent-shaped wooden ladle used for pouring the sacrificial butter into the fire) should be placed in its right hand; and an *Upasat*, in its left. A mortar should be placed on its one ear, a pestle on its back, a stone slab on its chest, clarified butter with grains of rice and sesame in its mouth, a *Prkṣaṇī* (vessel of holy water) on its other ear, an *Ājyasthālī* (vessel of clarified butter) on its eyes, and bits of gold in the cavity of its mouth, nostrils, etc., (18-20)

श्रोत्रे च प्रोक्षणीं दद्यादाज्यस्थालीञ्च चक्षुषोः ॥ २० ॥
कर्णे नेत्रे मुखे घ्राणे हिरण्यशकलं क्षिपेत् ।
अग्निहोत्रोपकरणं गात्रे शेषं प्रविन्यसेत् ॥ २१ ॥
असौ स्वर्गाय लोकाय स्वाहेति च घृताहुतीः ।

Then a brother or a fellow vowist of the deceased should cast libation of clarified butter over it by reciting the *Mantra* "may he attain to the region of the gods, obeisance." (20-22)

दद्यात् पुत्रोऽथवा भ्राता ह्यन्ये वापि स्वधर्म्मणः ॥ २२ ॥
यथा दहनसंस्कारस्तथा कार्य्यं विचक्षणैः ।

All acts should be done is such a case according to the regulations laid down in connection with cremation of dead bodies. (22-23)

ईदृशन्तु विधिं कुर्य्याद् ब्रह्मलोके गतिर्ध्रुवम्॥ २३॥
ये दहन्ति द्विजास्तन्तु ते यान्ति परमां गतिम्।

अन्यथा कुर्वते किंचिदात्मबुद्धिप्रबोधिताः॥ २४॥
भवन्त्यल्पायुषस्ते वै पतन्ति नरके ध्रुवम्॥ २५॥

By acting as above directed, the spirit of the deceased goes to the rejoin of *Brahma*, and the twice-born ones, who join in this crematory rite, become entitled to elevation in the higher spheres. Those who do not follow this rule, become short-lived and go to hell, after death. (23-25)

इति पाराशरे धर्म्मशास्त्रे पञ्चमोऽध्यायः॥ ५॥

CHAPTER VI

प्राणिहत्या प्रायश्चितवर्णनम्

अतपरं प्रवक्ष्यामि प्राणिहत्यासु निष्कृतिम् ।
पराशरेण पूर्वोक्तं मन्वर्थेऽपि च विस्तृताम् ।। १ ।।

HENCEFORTH I shall discourse on the Expiation of sin which one incurs by killing beats and birds, etc. The holy Parāśara described it of yore, and it has been elaborately dealt with in the institutes of Manu. (1)

हंससारसक्रौंचांश्च चक्रवाकं सकुक्कुटम् ।
जालपादांश्च शरभमहोरात्रेण शुध्यति ।। २ ।।

Having killed a swan, crane, cock, duck, or a *Śarabha*, one should regain his cleanness by fasting for a day and night.(2)

बलाकाटिट्टिभानाञ्च शुकपारावतादिनाम् ।
आटिनाञ्च बकानाञ्च शुध्यते नक्तभोजनात् ।। ३ ।।

Having killed a parrot, pheasant, heron, or pigeon, on should fast during one entire day and take his meal in the night. (3)

भासकाककपोतानां सारीतित्तिरिघातकः ।
अन्तर्जले उभे सन्ध्ये प्राणायामेन शुध्यति ।। ४ ।।

Having killed a crow, dove, *Bhāsa*, *Sārī*, or a Tittiri, one should practise *Prāṇāyāma*, both morning and evening, by standing in water. (4)

गृध्रश्येनशिखिग्राहचाषोलूकनिपातने ।
अपक्वाशी दिनं तिष्ठेत् त्रिकालं मारुताशनः ।। ५ ।।

Having killed a vulture, falcon, peacock, owl, alligator, or a bird of the *Cāṣa* species, one should forego all cooked food during an entire day, and fast during the following night. (5)

वल्गुणीचटकानाञ्च कोकिलाखञ्जरीटकान्।
लावकान् रक्तपादांश्च शुध्यन्ते नक्तभोजनात्॥ ६॥

Having killed a sparow, cuckoo, Khañja, Lāvaka or a Raktapāda, one should fast during an entire day and take his food in the night. (6)

कारण्डवचकोराणां पिङ्गलाकुररय च।
भरद्वाजनिहन्ता च शुध्यते शिवपूजनात्॥ ७॥

By worshipping Śiva one is exonerated from the sin of killing a bird of the Kāraṇḍava, Cakora, Piṅgala, Kurar, or Bharadvāja species. (7)

भेरुण्डश्येनभासञ्च पारावतकपिञ्जलान्।
पक्षिणामेव सर्वेषामहोरात्रेण शुध्यति॥ ८॥

Expiation for the sin of killing a pigeon, Bheruṇḍa, Śyenva, Bhāsa, or a Kapiñjala, or of a bird of any other species, is a fast for an entire day and night. (8)

हत्वा नकुलमार्ज्जारसर्पाजगरडुण्डुभान्।
कृशरं भोजयेद्विप्रान् लौहदण्डञ्च दक्षिणाम्॥ ९॥

Having killed a cat, mongoose, snake, Boa, or a Ḍuṇḍubha (a species of non-venomous snake), one should feed *Brāhmaṇas* with Kṛśara by way of expiation, and make gift of an iron-stick to each of them in the shape of *Dakṣiṇā* (honorarium). (9)

शल्लकीशशकागोधामत्स्यकूर्म्माभिपातने।
वृन्ताकफलभोक्ता च ह्यहोरात्रेण शुध्यति॥ १०॥

Having killed a porcupine, hare, tortoise, fish, or a Godhā (a species of lizard) one should live on bringels alone for a day, whereby the would be pure again. (10)

वृकजम्बुकऋक्षाणां तरक्षूणाञ्च घातने।
तिलप्रस्थं द्विजे दद्याद्वायुभक्षो दिनत्रयम्॥ ११॥

Having killed a wolf, jackal, bear, or a hyena, one should observe a fast for three days, and make the gift of a Prastha measure of sesame to a *Brāhmaṇa*. (11)

गजगवयतुरङ्गानां महिषोष्ट्रनिपातने ।
शुध्यते सप्तरात्रेण विप्राणां तर्पणेन च ॥ १२ ॥

Having killed an elephant, Gavaya (a species of ox), horse, buffalo, or a camel, one should fast for seven days, and propitiate the *Brāhmaṇas* as well as for expiation. (12)

मृगं रुरुं वराहञ्च अज्ञानाद्यस्तु घातयेत् ।
अफालकृष्टमश्नीयादहोरात्रेण शुध्यति ॥ १३ ॥

The sin of unintentionally killing a stag, Rura (a species of deer), or a boar, is extinguished by ones living, for an entire day night, on grains that have not been raised in a ploughed field. (13)

एवं चतुष्पदानाञ्च सर्वेषां वनचारिणाम् ।
अहोरात्रोषितस्तिष्ठेज्जपन् वै जातवेदसम् ॥ १४ ॥

Similarly, having killed any other quadruped of the forest, one should fast for a whole day and night, and recite the *Mantra* sacred to the Fire-god for the expiation of ones sin. (14)

शिल्पिनं कारुकं शूद्रं स्त्रियं वा यस्तु घातयेत् ।
प्राजापत्यद्वयं कुर्य्याद् वृषैकादश दक्षिणा ॥ १५ ॥

Having killed an artisan, Śūdra, or a woman, one should practise two *Prājāpatya* penances, and make gift of eleven oxen to *Brāhmaṇas* for expiation. (15)

वैश्यं वा क्षत्रियं वापि निर्द्दोषमभिघातयेत् ।
सोऽतिकृच्छ्रद्वयं कुर्य्याद्गोविंशदक्षिणां ददेत् ॥ १६ ॥

Having killed an innocent Vaiśya or Kṣatriya, one should practise two *Atikṛcchra* penances, and make gifts of twenty-one kine to a *Brāhmaṇas.* (16)

वैश्यं शूद्रं क्रियासक्तं विकर्म्मस्थं द्विजोत्तमम् ।
हत्वा चान्द्रायणं कुर्य्याद्दद्याद्गोत्रिंशदक्षिणाम् ॥ १७ ॥

Having killed a *Brāhmaṇa,* who is devoid of all rites puculiar to his order, or a Vaiśya, or Śūdra who is true to the performance of religious duties, one should practise a *Cāndrāyaṇa* penance and make gift of thirty kine to the *Brāhmaṇas.* (17)

क्षत्रियेणापि वैश्येन शूद्रेणैवेतरेण वा ।
चण्डालवधसम्प्राप्तः कृच्छ्रार्द्धेन विशुध्यति ।। १८ ।।

The expiation for a Kṣatriya, Vaiśya, or Śūdra, who has killed a *Caṇḍāla* or a member of any of the vile castes, should be regarded as the practice of an *Ardha-Kṛcchra* penance. (18)

चौरः श्वपाकचाण्डाला विप्रेणाभिहता यदि ।
अहोरात्रोपवासेन प्राणायामेन शुध्यति ।। १९ ।।

A *Brāhmaṇa,* who has killed a thief, Śvapak, or a *Caṇḍāla,* shall be absolved of his sin by fasting and practising *Prāṇāyāma* for an entire day and night. (19)

श्वपाकं वापि चाण्डालं विप्रः सम्भाषते यदि ।
द्विजसम्भाषणं कुर्य्याद्गायत्रीं वा सकृज्जपेत् ।। २० ।।

A *Brāhmaṇa* having conversed with a *Caṇḍāla* should expiate his sin by first holding a conversation with a *Brāhmaṇa* and by reciting the *Gāyatrī* thereafter. (20)

चाण्डालैः सह सुप्तन्तु त्रिरात्रमुपवासयेत् ।
चाण्डालैकपथं गत्वा गायत्रीस्मरणाच्छुचिः ।। २१ ।।

A *Brāhmaṇa* having shared the same bed with a *Caṇḍāla* should fast for three nights. Having walked the same road with *Caṇḍāla* he should regain his purity by reciting the *Gāyatrī Mantra.* (21)

चण्डालदर्शनेनैष आदित्यमवलोकयेत् ।
चण्डालस्पर्शने चैव सचेलं स्नानमाचरेत् ।। २२ ।।

Having seen a *Caṇḍāla,* a *Brāhmaṇa* should cast look at the sun; having touched a *Caṇḍāla* a *Brāhmaṇa* should bathe with all his wearing apparels on. (22)

चण्डालखातवापीषु पीत्वा सलिलमग्रजः ।
अज्ञानाच्चैव नक्तेन त्वहोरात्रेण शुध्यति ।। २३ ।।

Having unwillingly drunk the water of a tank which a *Caṇḍāla* has caused to be excavated, a *Brāhmaṇa* should fast for a night and the whole day following. (23)

चण्डालभाण्डसंस्पृष्टं पीत्वा कूपगतं जलम् ।
गोमूत्रयावकाहारस्त्रिरात्रच्छुद्धिमाप्नुयात् ॥ २४ ॥

Having drunk the water of a well which has been defiled by the touch of a *Caṇḍālas* water pot, a *Brāhmaṇa* should live on barley and cows urine for three days, whereby the would regain his personal cleanness. (24)

चण्डालोदकभाण्डे तु आज्ञानात् पिबते जलम् ।
तत्क्षणात् क्षिपते यस्तु प्राजापत्यं समाचरेत् ॥ २५ ।
यदि न क्षिपते तोयं शरीरे यस्य जीर्य्यति ।
प्राजापत्यं न दातव्यं कृच्छ्रं सान्तपनं चरेत् ॥ २६ ॥

The expiation for the sin of unwillingly drinking out of a *Caṇḍālas* cup is the performance of a *Cāndrāyaṇa Vratam* in respect of a *Brāhmaṇa*, provided that the water is belched out immediately after taking; whereas a *Kṛcchra Sāntāpanam Vratam* should be practised in its stead, if the water is retained and digested in the stomach. (25—26)

चरेत् सान्तपनं विप्रः प्राजापत्यन्तु क्षत्रियः ।
तदर्द्धन्तु चरेद्वैश्यः पादं शूद्रस्य दापयेत् ॥ २७ ॥

In cases where *Brāhmaṇas* are enjoined to practise *Sāntāpana* penances, Kṣatriyas should practise *Prājāpatyas;* Vaiśyas, half-*Prājāpatyas;* and Śūdras, quarter *Prājāpatyas.* (27)

भाण्डस्थमन्त्यजानान्तु जलं दधि पयः पिबेत् ।
ब्राह्मणः क्षत्रियो वैश्यः शूद्रश्चैव प्रमादतः ॥ २८ ॥
ब्रह्मकूर्च्चोपवासेन द्विजातीनान्तु निष्कृतिः ।
शूद्रस्य चोपवासेन तथा दानेन शक्तितः ॥ २९ ॥

Having unknowingly drunk milk, water, or curdled milk kept in the vessel of a person of vile caste, a member of any of the twiceborn orders should regain his purity of fasting, and practising *Brahma-Kūrcam,* while a Śūdra should fast, and make gifts according to his might, under the circumstance. (28—29)

ब्राह्मणो ज्ञानतो भुङ्क्ते चण्डालान्नं कदाचन ।
गोमूत्रयावकाहाराद्दशरात्रेण शुध्यति ॥ ३० ॥

Even one having knowingly partaken of the boiled rice cooked by a *Caṇḍāla*, a *Brāhmaṇa* should expiate his sin by living, for ten (consecutive) nights, on a diet consisting of barley grains and cows urine. (30)

एकैकं ग्रासमश्नीयाद्गोमूत्रयावकस्य च ।
दशाहं नियमस्थस्य व्रतं तत्र विनिर्दिशेत् ॥ ३१ ॥

Each day, only a morsel of barley grains soaked in cow's urine should be taken, and the penance should be duly brought to its close on the tenth day. (31)

अविज्ञातश्च चण्डालः सन्तिष्ठेत् तस्य वेश्मनि ।
विज्ञाते तूपसन्न्यस्य द्विजाः कुर्वन्त्यनुग्रहम् ॥ ३२ ॥

If a *Caṇḍāla* conceals himself, or live incognito in the house of a *Brāhmaṇa*, his brethern *Brāhmaṇas* should favoure him, as follows, in respect of absolving his sin. (32)

ऋषिवक्त्राच्छ्रुता धर्म्मास्त्रायन्ते वेदपावनाः ।
पतन्तमुद्धरेयुस्ते धर्म्मज्ञं पापसङ्कटात् ॥ ३३ ॥

Assembled in the holy Synod of Resignation (*Upasannyāsa*), they should address him as follows:—Rules of ethics heard from the lips of the Ṛṣis, and inculcated in the holy Vedas, succour all beings. We succour thee, O thou knower of virtues, from this crisis of sinful defilement. (33)

दध्ना च सर्पिषां चैव क्षीरगोमूत्रयावकम् ।
भुञ्जीत सह सर्वैश्च त्रिसन्ध्यमवगाहनम् ॥ ३४ ॥

For three days, in the company of these *Brāhmaṇas*, he (delinquent) should take cooked sesame with milk, curd, clarified butter, and cow's urine, and bathe twice, each day. (34)

त्र्यहं भुञ्जीत दध्ना च त्र्यहं भुञ्जीत सर्पिषा ।
त्र्यहं क्षीरेण भुञ्जीत एकैकेन दिनत्रयम् ॥ ३५ ॥

For the (first) three days he should take cooked sesame soaked in cows urine, with milk; with milk curd for the second three days; and with clarified butter, for the last three days of the penance. (35)

भावदुष्टं न भुञ्जीयान्नोच्छिष्टं कृमिदूषितम् ।
त्रिपलं दधिदुग्धस्य पलमेकन्तु सर्पिषः ॥ ३६ ॥

One should not partake of boiled rice, which has been previously partaken of by another, neither that which is worm-eaten, nor that which has been given with a bad will. Not more than three *Pala* weights of milk and milk-curd and one *Pala* weight (8 tollas) of clarified butter should be taken at a time. (36)

भस्मना तु भवेच्छुद्धिरुभयोस्ताम्रकांस्ययोः ।
जलशौचेन वस्त्राणां परित्यागेन मृण्मयम् ॥ ३७ ॥

Articles made of copper of bell metal should be purified with the help of ashes; and clothes, by washing; while the earthen vessels *(kept in the room)* should be thrown away. (37)

कुसुम्भगुडकार्पासलवणं तैलसर्पिषी ।
द्वारे कृत्वा तु धान्यानि गृहे दद्याद्धुताशनम् ॥ ३८ ॥

After that, a vessel-containing safflower, treacle, cotton, salt, oil, and clarified butter should be kept at the door of the room, and its roof tree should be set to fire. (38)

एवं शुद्धस्ततः पश्चात् कुर्य्याद्ब्राह्मणभोजनम् ।
त्रिंशतं गा वृषञ्चैकं दद्याद्विप्रेषु दक्षिणाम् ॥ ३९ ॥

Having been thus absolved of his sin, he should sumptuously feed the *Brāhmaṇas,* and make gifts of thirty kine with a bullock to them. (39)

पुनर्लेपनया तेन होमजप्येन शुध्यति ।
आधारेण च विप्राणां भूमिदोषो न विद्यते ॥ ४० ॥

The ground should be again plastered and purified by performing rites of *Homa* and *Japa* upon it. The ground on which a *Brāhmaṇa* stands can never suffer any defilement or contamination. (40)

रजकी चर्म्मकारी च लुब्धकस्य च पुक्कसी ।
चातुर्वर्ण्यगृहे यस्य ह्यज्ञानादधितिष्ठति ॥ ४१ ॥

ज्ञात्वा तु निष्कृतिं कुर्य्यात् पूर्वोक्तस्यार्द्धमेव च ।
गृहदाहं न कुर्वीताप्यन्यत् सर्वञ्च कारयेत् ॥ ४२ ॥

In the case where a washer-woman, or a woman of the coblar, hunter, or *Pukkas* a class resides incognito in the houseof a member of any of the four social orders, only half of what has been laid down in the preceding case, with the exception of burning down the room, should be practised by way of purification. (41—42)

गृहस्याभ्यन्तरे गच्छेच्चाण्डालो यस्य कस्यचित् ।
तस्माद्गृहाद्विनिःसृत्य गृहभाण्डानि वर्ज्जयेत् ॥ ४३ ॥

One should immediately come out of the room in which a *Caṇḍāla* has entered, and throw away all the earthen pots kept therein. (43)

रसपूर्णन्तु यद्भाण्डं न त्यजेच्च कदाचन ।
गोरसेन तु सन्मिश्रैर्ज्जलैः प्रोक्षेत् समन्ततः ॥ ४४ ॥

Earthen vessels containing oil, clarified butter etc., should not be discarded (under the circumstance); they should be purified by sprinkling milk-water over them. (44)

ब्राह्मणस्य व्रणद्वारे पूयशोणितसम्भवे ।
कृमिरुत्पद्यते यस्य प्रायश्चित्तं कथं भवेत् ॥ ४५ ॥

What is the rite of purification is respect of a *Brāhmaṇa* suffering from an ulcer, in the pus and bloody secretions of which worms are found to germinate? (45)

गवां मूत्रपुरीषेण दध्ना क्षीरेण सर्पिषा ।
त्र्यहं स्नाता च पीत्वा च कृमिदुष्टः शुचिर्भवेत् ॥ ४६ ॥

Such a worm-infested *Brāhmaṇa* should be pure again by taking and bathing in a compound of cow-milk, milk-curd, clarified butter, and cows urine, for three days. (46)

क्षत्रियोऽपि सुवर्णस्य पञ्चमाषान् प्रदापयेत् ।
गोदक्षिणान्तु वैश्यस्याप्युपवासं विनिर्दिशेत् ॥ ४७ ॥

Kṣatriya, under the circumstance, would be purified by making a gift of five *Māṣa* weight of gold, (while) a Vaiśya would be pure again by (fasting for a day) and making the gift of a cow to a Brāhmaṇa. (47)

शूद्राणां नोपवासः स्याच्छूद्रो दानेन शुध्यति ।
ब्राह्मणांस्तु नमस्कृत्य पञ्चगव्येन शुध्यति ॥ ४८ ॥

A Śūdra, under the circumstance, need not observe any fast. It is the gift that purifies a Śūdra, or he may secure his absolution by taking *Pañcagavyam* and making obeisence to a *Brāhmaṇa*. (48)

अच्छिद्रमिति यद्वाक्यं यजन्ति क्षितिदेवताः ।
प्रणम्य शिरसा धार्य्यमग्निष्टोमफलं हि तत् ॥ ४९ ॥

By respectfully laying on his head the benedictory statement of "may all things be faultless" (*Acchidramastu*) uttered by a *Brāhmaṇa*, a Śūdra acquires the merit of an *Agniṣṭoma* sacrifice. (49)

व्याधिव्यसनिनिश्रान्ते दुर्भिक्ष डामरे तथा ।
उपवासो व्रतो होमो द्विजसम्पादितानि वा ॥ ५० ॥

In disease, danger, pestilence, or famine, or during supernatural visitations, a Śūdra should cause a *Brāhmaṇa* to observe a fast, or to perform a *Vrata* or sacrifice instead of fasting or doing it himself. (50)

अथवा ब्राह्मणास्तुष्टाः स्वयं कुर्वन्त्यनुग्रहम् ।
सर्वधर्म्ममवाप्नोति द्विजैः संवर्द्धितापि वा ॥ ५१ ॥

Or *Brāhmaṇas* may bless them out of their gracious will. The blessing of a *Brāhmaṇa* ranks equal with the merit of all pieties combined. (51)

दुर्बलेऽनुग्रहः कार्य्यस्तथा वै बालवृद्धयोः ।
अतोऽन्यथा भवेद्दोषस्तस्मान्नानुग्रहः स्मृतः ॥ ५२ ॥

Such a favour should be done to the weak, old, and juvenile. Favour shown by a *Brāhmaṇa* to any other may not

bear the desired effect. Hence, he should not show favour to the unworthy. (52)

स्नेहाद्वा यदि वा लोभाद्भयादज्ञानतोऽपि वा ।
कुर्वन्त्यनुग्रहं ये वै तत्पापं तेषु गच्छति ॥ ५३ ॥

A *Brāhmaṇa* doing favour, (in respect of absolution of sin) out of affection, greed, fright, or ignorance, to an unworthy person, takes away the demerit from the latter. (53)

शरीरस्यात्यये प्राप्ते वदन्ति नियमन्तु ये ।
महत्कार्य्योपरोधेन न स्वस्थस्य कदाचन ॥ ५४ ॥

स्वस्थस्य मूढा कुर्वन्ति नियमन्तु वदन्ति ये ।
ते तस्य विघ्नकर्त्तारः पतन्ति नरकेऽशुचौ ॥ ५५ ॥

Brāhmaṇas, who advise the performance of an expiatory rite in respect of a person in his death bed; those who dissuade healthy men from undertaking rites of absolution on the ground of pressure of business, as well as those who themselves undertake such rites on behalf of the healthy, should be regarded as their male-factors. Such *Brāhmaṇas* go to hell, after death. (54—55)

स एव नियमस्त्याज्यो ब्राह्मणं योऽवमन्यते ।
वृथा तस्योपवासः स्यान्न स पुण्येन युज्यते ॥ ५६ ॥

He, who insults a *Brāhmaṇa*, is deprived of the privilage of performing any expiatory rite. Fruitless are his fasts and pieties. He can never acquire any merit in the eyes of heaven.(56)

स एव नियमो ग्राह्यो यं यं कोऽपि वदेद्द्विजः ।
कुर्य्याद्वाक्यं द्विजानाञ्च अकुर्वन् ब्रह्महा भवेत् ॥ ५७ ॥

Whatever a *Brāhmaṇa* enjoins is the law of virtue. He, who disobeys the dictates of a *Brāhmaṇa*, should be regarded as a *Brāhmaṇa*-killer. (57)

उपवासो व्रतञ्चैव स्नानं तीर्थं जपस्तपः ।
विप्रैः सम्पादितं यस्य सम्पन्नं तस्य तद्भवेत् ॥ ५८ ॥

Truly meritorious are the fasts, vows, pilgrimages, penances, penitential rites and ceremonial ablutions made by him,

who causes all these acts to be performed by a *Brāhmaṇa* for him. (58)

व्रतच्छिद्रं तपश्छिद्रं यच्छिद्रं यज्ञकर्म्मणि ।
सर्वं भवति निच्छिद्रं ब्राह्मणैरुपपादितम् ।। ५९ ।।

Whatever is defective in the practice of ones vows and penances, or in ones celebration of a religious sacrifice, is remedied, if one gets a *Brāhmaṇa* to practice or celebrate them on his behalf. (59)

ब्राह्मणा जङ्गमं तीर्थं निर्ज्जनं सर्वकामदम् ।
तेषां वाक्योदकेनैव शुध्यन्ति मलिना जनाः ।। ६० ।।

Brāhmaṇas are the locomotive sanctuaries, solitary, and givers of all boons. Verily the sins of the polluted are washed away by the waters of *Brāhmaṇic* words. (60)

ब्राह्मणा यानि भाषन्ते भाषन्ते तानि देवताः ।
सर्वदेवमया विप्रा न तद्वचनमन्यथा ।। ६१ ।।

The word of a Brāhmaṇa is the word of a God. A *Brāhmaṇa* is a moving pantheon, his words can never be falsified. (61)

अन्नाद्ये कीटसंयुक्ते मक्षिकाकीटदूषिते ।
अन्तरा संस्पृशेच्चापस्तदन्नं भस्मना स्पृशेत् ।। ६२ ।।

Boiled rice containing any insert or fly should be first washed with water, and one should touch it with ashes before partaking thereof. (62)

भुञ्जानो हि यदा विप्रः पादं हस्तेन संस्पृशेत् ।
उच्छिष्टं हि स वै भुङ्क्ते यो भुङ्क्तेऽमुत्र भाजने ।। ६३ ।।

A *Brāhmaṇa*, who catches hold of his leg instead of touching the plate with his hand, during a meal, is supposed to eat the residue of another mans meal. (63)

पादुकास्थो न भुञ्जीत पर्य्यङ्के संस्थितोऽपि वा ।
शुना चाण्डालदृष्टो वा भोजनं परिवर्ज्जयेत् ।। ६४ ।।

One should neither eat with ones shoes on, nor while sitting on a bed-stead. Looked at by a dog or a *Caṇḍāla*, during his meal, a man should rise from his meal at once. (64)

पक्वान्नञ्च निषिद्धं यदन्नशुद्धिं तथैव च।
यथा पराशरेणोक्तं तथैवाहं वदामि वः ॥ ६५ ॥

Now I shall describe to you which kind of boiled rice is pure and which kind of boiled rice is forbidden to be taken, as related by the holy *Parāśara* of yore. (65)

मितं द्रोणाढकस्यान्नं काकश्वानोपघातितम्।
केनैतच्छुध्यते चान्नं ब्राह्मणेभ्यो निवेदयेत्॥ ६६ ॥

How can boiled rice to the measure of a *Droṇa* or an *Āḍhaka*, eaten by a crow or a dog, be purified ? You shall ask that to the *Brāhmaṇas*. (66)

काकश्वानावलीढन्तु द्रोणान्नं न परित्यजेत्।
वेदवेदाङ्गविद्धिप्रैर्धर्म्मशास्त्रानुपालकैः ॥ ६७ ॥

Then the *Brāhmaṇas*, coversant with the *Vedas* and *Vedāṅgas*, the protectors of virtue, shall say that, "boiled rice to the measure of a *Droṇa*, eaten or licked by a crow or dog, should not be abandoned." (67)

प्रस्थो द्वात्रिंशतिद्रोणः स्मृतो द्विप्रस्थ आढकः।
ततो द्रोणाढकस्यान्नं श्रुतिस्मृतिविदो विदुः ॥ ६८ ॥

Thirty-two *Prasthas* make one *Droṇa*, and two *Prasthas* make one *Āḍhaka*. Scholars, well-versed in the *Śruti* and *Smṛtis*, call boiled rice to the measure of a *Droṇa* as *Droṇānnam*, and that to the measure of an *Āḍhaka* as *Āḍhakānnaṁ*. (68)

काकश्वानावलीढन्तु गवाघ्रातं खरेण वा।
स्वल्पमन्नं त्यजेद्विप्रः शुद्धिर्द्रोणाढके भवेत्॥ ६९ ॥

A little of that portion of *Droṇānnam* or *Āḍhakānnam*, which is eaten by a crow or dog, or smelled by a cow or ass, should be thrown away by a *Brāhmaṇa*, the rest being considered as pure and fit for use. (69)

अन्नस्योद्धृत्य तन्मात्रं यच्च नोपहतं भवेत्।
सुवर्णोदकमभ्युक्ष्य हुताशेनैव तापयेत्॥ ७० ॥

The unaffected residue of such *Droṇānnam* etc., after having scraped of the part (eaten or touched by a crow of dog as above

described), should be sprinkled over with washings of gold, and again warmed on fire. (70)

हुताशनेन संस्पृष्टं सुवर्णसलिलेन च ।
विप्राणां ब्रह्मघोषेण भौज्यं भवति तत्क्षणात् ॥ ७१ ॥

(Such) boiled rice, sprinkled over with the washings of gold, heated on fire, and purified by the Vedic chants of *Brāhmaṇas*, becomes, that pure and fit for use. (71)

इति पाराशरे धर्म्मशास्त्रे षष्ठोऽध्यायः ॥ ६ ॥

CHAPTER VII

द्रव्यशुद्धिवर्णनम्

अथातो द्रव्यसंशुद्धिः पराशरवचो यथा।
दारवाणान्तु पात्राणां तक्षणाच्छुद्धिरिष्यते ॥ १ ॥

HENCEFORTH I shall deal with the process of purifying vessels and utensils in general as described by the holy *Parāśara*. Wooden vessels are purified by scraping off their surface. (1)

मार्ज्जनाद्यज्ञपात्राणां पाणिना यज्ञकर्म्मणि।
चामसानां ग्रहाणाञ्च शुद्धिः प्रक्षालनेन तु ॥ २ ॥

Sacrificial vessels are purified by simply rubbing them with the palm of ones hand, during the celebration of a sacrifice, (while) Grahas (ladles) and Chamas (cans for drinking *Soma* juice) are purified by washing. (2)

चरूणाञ्च स्रुवाणाञ्च शुद्धिरुष्णेन वारिणा।
भस्मना शुध्यते कांस्यं ताम्रञ्चाम्लेन शुध्यति ॥ ३ ॥

At the time of cooking the sacrificial porridge (*Caru*) ladles and cans (*Sruk* and *Sruva*) are purified by washing them with warm water. Vessels made of bell metal should be cleansed with ashes, while those of copper should be cleansed by rubbing them with may acid substance.(3)

रजसा शुध्यते नारी विकलं या न गच्छति।
नदी वेगेन शुध्येत लेपो यदि न दृश्यते ॥ ४ ॥

A woman, who has not known a man, is purified by her menstrual flow, and the flood tide of a river cleanses the (inundated) land in the absence of any impurity (adhesive to the soul.) (4)

वापीकूपतडागेषु दूषितेषु कथञ्चन ।
उद्धृत्य वै घटशतं पञ्चगव्येन शुध्यति ॥ ५ ॥

A hundred pitchers of water should be lifted out of a pond, tank or well, in any way defiled, and its purity should be effected by pouring *Pañcagavyam* into it. (5)

अष्टवर्षा भवेद्गौरी नववर्षा तु रोहिणी ।
दशवर्षा भवेत् कन्या अत ऊर्ध्वं रजस्वला ॥ ६ ॥

A girl of eight years of age is called *Gaurī;* at the ninth year of age she is called *Rohiṇī*. A girl of ten is denominated *Kanyā*, and thenceforward she is called *Rajasvalā*. (6)

प्राप्ते तु द्वादशे वर्षे यः कन्यां न प्रयच्छति ।
मासि मासि रजस्तस्याः पिबन्ति पितरः स्वयम् ॥ ७ ॥

The departed manes of him, who does not give away his daughter in marriage after she has completed her twelfth year, drink her menstrual fluid, each month. (7)

माता चैव पिता चैव ज्येष्ठो भ्राता तथैव च ।
त्रयस्ते नरकं यान्ति दृष्ट्वा कन्यां रजस्वलाम् ॥ ८ ॥

The father, mother, and elder brother, all these three (relations), of a girl, who menstruates before her marriage, go to hell by seeing her thus in her periods. (8)

यस्तां समुद्वहेत् कन्यां ब्राह्मणोऽज्ञानमोहितः ।
असम्भाष्योह्यपाङ्क्तेयः स विप्रो वृषलीपतिः ॥ ९ ॥

A *Brāhmaṇa*, marrying such a girl through temptations of flesh, should be looked down upon as the husband of a Śūdra wife (*Vṛṣalīpati*). He should neither be spoken to, nor allowed to sit at the same row with other *Brāhmaṇas* at a dinner. (9)

यः करोत्येकरात्रेण वृषलीसेवनं द्विजः ।
स भैक्ष भुग्जपन्नित्यं त्रिभिर्वर्षैर्विशुध्यति ॥ १० ॥

A *Brāhmaṇa*, visiting a Śūdra woman even for a single night, should live by begging for three years from the date, inorder to be absolved of the sin thereby committed. (10)

अस्तं गते यदा सूर्य्ये चाण्डालं पतितं स्त्रियम्।
सूतिकां स्पृशतश्चैव कथं शुद्धिर्विधीयते ॥ ११ ॥

Now I shall describe the process by which a *Brāhmaṇa*, accidentally touching a *Caṇḍāla*, or a parturent woman, or a degraded person after sun-set, should recover his personal cleanness. (11)

जातवेदं सुवर्णञ्च सोमभागं विलोक्य च।
ब्राह्मणानुगतश्चैव स्नानं कृत्वा विशुध्यति ॥ १२ ॥

He should either look at fire, gold, or the luner path in heaven, and having followed a train of *Brāhmaṇas* should take an ablution in the river. (12)

स्पृष्ट्वा रजस्वलान्योन्यं ब्राह्मणी ब्राह्मणी तथा।
तावत् तिष्ठेन्निराहारा त्रिरात्रेणैव शुध्यति ॥ १३ ॥

Two *Brāhmaṇa* woman touching each other during their menses should fast for three nights, whereby they would be clean again. (13)

स्पृष्ट्वा रजस्वलान्योन्यं ब्राह्मणी क्षत्रिया तथा।
अर्द्धकृच्छं चरेत् पूर्वा पादमेकमनन्तरा ॥ १४ ॥

A *Brāhmaṇa* woman in her menses, touching a Kṣatriya woman similarly circumstanced as herself, should practise the penitential rite of *Ārdha kṛcchram*, while a Kṣatriya woman should practise a *Pāda kṛcchra Vratam* for purification. (14)

स्पृष्ट्वा रजस्वलान्योन्यं ब्राह्मणी वैश्यजा तथा।
पादोनं चैव पूर्वायाः परायाः कृच्छ्रपादकम् ॥ १५ ॥

A *Brāhmaṇa* woman in her menses, touching a Vaiśya woman in her flow, should practise the penitential rite of *Pādonakṛcchram*, while the latter should practice a *Pāda kṛcchram* by way of absolution. (15)

स्पृष्ट्वा रजस्वलान्योन्यं ब्राह्मणी शूद्रजा तथा।
कृच्छ्रेण शुध्यते पूर्वा शूद्रा दानेन शुध्यति ॥ १६ ॥

A *Brāhmaṇa* woman is her periods, touching a Śūdra woman in her flow, should practice a *Kṛcchra Vratam*, while the latter should regain her cleanness by making gifts. (16)

स्नाता रजस्वला या तु चतुर्थेऽहनि शुध्यति ।
कुर्य्याद्रजोनिवृत्तौ तु दैवपित्र्यादिकर्म्म च ॥ १७ ॥

A woman regains her personal cleanness on the fourth day of her flow after bathing; but she is not privileged to undertake any rite, whether *Daiva* (pertaining to the gods) or *Pitṛ* (in honour of ones departed manes), till the complete cessation of the discharge for the month. (17)

रोगेण यद्रजः स्त्रीणामन्वहन्तु प्रवर्त्तते ।
नाशुचिः सा ततस्तेन तत् स्याद्वै कारिकं मतम् ॥ १८ ॥

A woman suffering from any kind of uterine haemorrhage is not affected by the discharge as regards her personal cleanness, inasmuch as the flow in her case is a disease and not the outcome of a normal (physiological) function. (18)

प्रथमेऽहनि चाण्डाली द्वितीये ब्रह्मघातिनी ।
तृतीये रजकी प्रोक्ता चतुर्थेऽहनि शुध्यति ॥ १९ ॥

A woman becomes as adject as a *Caṇḍāli* (woman of the most degraded caste) on the first, a *Brahmaghātinī* (murderess of a *Brāhmaṇa*) on the second, and a *Rajakī* (laundress) on the third day of, her menstrual flow. She regains her cleanness on the fourth day. (19)

आतुरे स्नान उत्पन्ने दशकृत्वो ह्यनातुरः ।
स्नात्वा स्नात्वास्पृशेदेनं ततः शुध्येत्स आतुरः ॥ २० ॥

A clean woman should successively bathe ten times, and touch, after each bath, the person of her, who, though being in her menses, is incapacitated, through illness, from bathing, on the fourth day of her flow. (20)

उच्छिष्टोच्छिष्टसंस्पृष्टः शुना शूद्रेण वा द्विजः ।
उपोष्य रजनीमेकं पञ्चगव्येन शुध्यति ॥ २१ ॥

A *Brāhmaṇa*, who touches a dog, or a Śūdra before washing his mouth, after eating, should fast for a day, and take the compound known as *Pañcagavyam* in order to recover his cleanness. (21)

अनुच्छिष्टेन शूद्रेण स्पर्शे स्नानं विधीयते ।
उच्छिष्टेन च संस्पृष्टः प्राजापत्यं समाचरेत् ॥ २२ ॥

A *Brāhmaṇa*, any wise touching the person of a Śūdra who has washed his mouth after eating, should take a bath for purification, while having touched one with unwashed mouth after eating, he should practise a *Prājāpatyam*. (22)

भस्मना शुध्यते कांस्यं सुरया यन्न लिप्यते ।
सुरामात्रेण संस्पृष्टं शुध्यतेऽग्न्युपलेपनैः ॥ २३ ॥

A vessel of bell metal, not defiled by the touch of wine, should be purified by rubbing it with ashes, while in a case of such defilement it should be purified by heating it in fire. (23)

गवाघ्रातानि कांस्यानि श्वकाकोपहतानि च ।
शुध्यन्ति दशभिः क्षारैः शूद्रोच्छिष्टानि यानि च ॥ २४ ॥

Vessels of bell metal, smelled by kine, or defiled by the touch of dogs, crows, etc., or out of which Śūdras have taken their food, should be purified by rubbing them with ten kinds of ashes. (24)

गण्डूषं पादशौचञ्च कृत्वा वै कांस्यभाजने ।
यन्मासान् भुवि निक्षिप्य उद्धृत्य पुनराहरेत् ॥ २५ ॥

A vessel of bellmetal, in which washings of ones feet or garglings of ones mouth have been cast, should be kept buried underneath the ground for six months, after which they should be unearthed (and considered fit for use.) (25)

आयसेष्वपमारेन सीसस्याग्नौ विशोधनम् ।
दन्तमस्थि तथा शृङ्गं रौप्यं सौवर्णभाजनम् ॥ २६ ॥

मणिपाषाणशङ्खश्च एतान्प्रक्षालयेज्जलैः ।
पाषाणे तु पुनर्वृष्टिरेषा शुद्धिरुदाहृता ॥ २७ ॥

Iron-pots are purified by simply removing them from one place to another, those of lead are purified by exposing them to fire, while those made of bones, teeth, horns, silver, gold jems or stone are purified by washing them with water. Vessels made of stone should be likewise purified by washing them with water. (26—27)

मृद्भाण्डदहनाच्छुद्धिर्धान्यानां मर्ज्जनादपि ।
अद्भिस्तु प्रोक्षणं शौचं बहूनां धान्यवाससाम् ॥ २८ ॥
प्रक्षालनेन त्वल्पानामद्भिः शौचं विधीयते ।

Earthen vessels are purified by heating them in fire; while paddy should be purified by attrition.

Large measures of paddy, or large numbers of clothes, anywise defiled, are purified, by sprinkling them over with water, their purification consists in simple washing, when their measure or number is small. (28-29)

वेणुवल्कलचीराणां क्षौमकार्पासवाससाम् ॥ २९ ॥
और्णानां नेप्रपट्टानां जलाच्छौचं विधीयते ।

Fabrics made of bamboo skin, wool, jute, cotton or silk are purified by simply dipping them in water. (29-30)

तुलिकाद्युपधानानि पीतरक्ताम्बराणि च ॥ ३० ॥
शोषयित्वार्कतापेन प्रोक्षयित्वा शुचिर्भवेत् ।

Bedsteads, woolen pillows, as well as yellow or red fabrics should be purified by exposing them to the sun. (30-31)

मुञ्जोपस्करसूर्पाणां शाणस्य फलचर्म्मणाम् ॥ ३१ ॥
तृणकाष्ठादिरज्जूनामुदकप्रोक्षणं मतम् ।

Pitcher- seats made of rush or grass (*Muñjas*), broomaticks, winnows, strops or whetting stones, and ropes for binding wood, grass, etc., should be purified by washing them with water (31-32)

मार्ज्जारमक्षिकाकीट-पतङ्गकृमिदर्दुराः ॥ ३२ ॥
मेध्यामेध्यं स्पृशन्त्येव नोच्छिष्टान् मनुरब्रवीत् ।

Cats, flies, worms insects, vermin, and frogs touch things both pure and impure; hence nothing is defiled by their contact. It is the dictum of *Manu*. (32-33)

भूमिं स्पृष्ट्वागतं तोयं यश्चाप्यन्योन्यविप्रुषः ॥ ३३ ॥
भुक्तोच्छिष्टं तथा स्नेहं नोच्छिष्टं मनुरब्रवीत् ।

A stream of water, which comes flowing over tne ground or mixes with another (flow of) water, if previously used by another, should not be considered defiled as an used remainder.

Similarly, oils, previously used by others, should not be considered as defiled. This is the dictum of *Manu*. (33-34)

ताम्बूलेक्षुफले चैव भुक्तस्नेहानुलेपने ॥ ३४ ॥
मधुपर्के च सोमे च नोच्छिष्टं मनुरब्रवीत् ।

Betels, sugarcane, oil-seeds, oil, *Madhuparkas*[1] unguents, and Soma juice, if previously used or partaken of by another, do not suffer any defilement thereby. This is the dictum of *Manu*. (34-35)

A compound of honey, milkcurd, clarified butter, and sugar offered to honourable guests, or gods, on ceremonial occasions. Tr. दधिसर्पिर्जलं क्षौद्रंसिता चैतैश्च पञ्चभिः ।

रथ्याकर्द्दमतोयानि नावः पन्थास्तृणानि च ॥ ३५ ॥
मरुतार्केण शुध्यन्ति पक्वेष्टकचितानि च ।

Mires of road, water, boats, hays, and burned bricks are purified by exposing them to the sun and air. (35-36)

अदुष्टाः सन्तता धारा वातोद्धूताश्च रेणवः ॥ ३६ ॥
स्त्रियो वृद्धाश्च बालाश्च न दुष्यन्ति कदाचन ।

Dusts blown about by the wind, as well as broad streams of water, suffer no defilement; woman, infants, and old men are always pure. (36-37)

क्षुते निष्ठीवने चैव दन्तोच्छिष्टे तथानृते ॥ ३७ ॥
पतितानाञ्च सम्भाषे दक्षिणं श्रवणं स्पृशेत् ।

One should touch ones right ear after having sneezed, coughed, spitted, or bitten any part of ones body, as well as after having told a lie, or talked with a degraded person (37-38)

अग्निरापश्च वेदाश्च सोमसूर्य्यानिलास्तथा ॥ ३८ ॥
एते सर्वेऽपि विप्राणां श्रोत्रे तिष्ठन्ति दक्षिणे ।

The fire-god, the *Vedas*, the sun, and the moon, reside in the right ear of a *Brāhmaṇa*. (38-39)

प्रभासादीनि तीर्थानि गङ्गाद्याः सरितस्तथा ॥ ३९ ॥
विप्रस्य दक्षिणे कर्णे सान्निध्यं मनुरब्रवीत् ।

The holy pools and streams such as the *Prabhāsa*, the Gaṅgās, etc., always reside in the right ear of a *Brāhmaṇa*. This is the dictum of *Manu*. (39-40)

देशभङ्गे प्रवासे वा व्याधिषु व्यसनेष्वपि ॥ ४० ॥
रक्षेदेव स्वदेहादि पश्चाद्धर्म्मं समाचरेत् ।

During the prevalance of a famine, in disease, or in a foreign country, or on the outbreak of a civic disturbance in ones father land, ones primary thought should be the protection of ones body. Piety should be a secondary consideration under the aforesaid circumstances. (40-41)

येन केन च धर्म्मेण मृदुना दारुणेन च ॥ ४१ ॥
उद्धरेद्दीनमात्मानं समर्थो धर्म्ममाचरेत् ।

By any measure, whether mild or violent, one should try to recoup ones bodily health when diseased, and practise pieties when physically capable. (41-42)

आपत्काले तु सम्प्राप्ते शौचाचारं न चिन्तयेत् ।
स्वयं समुद्धरेत् पश्चात् स्वस्थो धर्म्मं समाचरेत् ॥ ४२ ॥

One need not think of laws of decorum or cleanness when in distress. First get rid of the trouble and then practise virtues. (42)

इति पाराशरे धर्म्मशास्त्रे सप्तमोऽध्यायः ॥ ७ ॥

CHAPTER VIII

धर्माचरणवर्णनम्

गवां बन्धनयोक्त्रे तु भवेन्मृत्युरकामतः ।
अकामात् कृतपापस्य प्रायश्चित्तं कथं भवेत् ॥ १ ॥

WHAT would be the expiation for the death of a cow, dead with halter having neck, or while bound to a stake, her owner round had no desire to keep her so bound at the time? How should the owner of such a cow atone for his sin, though unintentionally committed. (1)

वेदवेदाङ्गविदुषां धर्म्मशास्त्रं विजानताम् ।
स्वकर्म्मरतविप्राणां स्वकं पापं निवेदयेत् ॥ २ ॥

He should report his sin to *Brāhmaṇas*, well-versed in the *Vedas, Vedāṅgas* and religious scriptures, who are firmly devoted to their proper duties in life. (2)

अत ऊर्द्ध्वं प्रवक्ष्यामि उपस्थानस्य लक्षणम् ।
उपस्थितो हि न्यायेन व्रतादेशनमर्हति ॥ ३ ॥

Now I shall describe the procedure to be adapted (by owner of the dead cow) in presenting himself before the synod of the holy, since it is the synod that will advise him as regards the nature of the expiatory rite to be gone through in his case. (3)

सद्यो निःसंशये पापे न भुञ्जीतानुपस्थितः ।
भुञ्जानो वर्द्धयेत् पापं पर्षद्यत्र न विद्यते ॥ ४ ॥

Having once ascertained the unmistakeable proofs of his sin, he (owner) should not eat anything before presenting himself before the synod. Eating, under the circumstance, tends to doubly enhance the sin, even in a place where such an assembly does not exist. (4)

संशये तु न भोक्तव्यं यावत् कार्य्यविनिश्चय: ।
प्रमादश्च न कर्त्तव्यो यथैवासंशयस्तथा ॥ ५ ॥

Even in the case where the proofs of sin are of a dubious character, eating is prohibited until a definite decision is arrived at as regards its commission or non-commission. There should be no concealment of a sin after it is committed, as hiding tends to lessen its veniality. (5)

कृत्वा पापं न गूहेत गुह्यमानं विवर्द्धते ।
स्वल्पं वाथ प्रभूतं वा धर्म्मविद्भ्यो निवेदयेत् ॥ ६ ॥
ते हि पापे कृते वेद्या हन्तारश्चैव पाप्मनाम् ।
व्याधितस्य यथा वैद्या बुद्धिमन्तो रुजापहा: ॥ ७ ॥

Whether light or atrocious, the full extent of the guilt (*lit*: sin) should be confessed and reported to the synod of the virtuous, for like intelligent and skillful physicians in a disease, it is they only who can absolve him of the sin. (6—7)

प्रायश्चित्ते समुत्पन्ने ह्रीमान् सत्यपरायण: ।
मुहुरार्ज्जवसम्पन्न: शुद्धिं गच्छेत मानव: ॥ ८ ॥

Having thus atoned for his sin, a truthful, straightnatured, remorseful penitent can get rid of his sin. (8)

सचेलं वाग्यत: स्नात्वा क्लिन्नवासा: समाहित: ।
क्षत्रियो वाथ वैश्यो वा तत: पर्षदमाव्रजेत् ॥ ९ ॥

A Kṣatriya or a *Vaiśya* penitent, under the circumstance, should bathe with all his clothes on, and silently approach the holy assembly in his wet and dribbling garments. (9)

उपस्थाय तत: शीघ्रमार्त्तिमान् धरणीं व्रजेत् ।
गात्रैश्च शिरसा चैव न च किञ्चिदुदाहरेत् ॥ १० ॥

Then having entered the assembly, he should make obeisance to the (congregated) *Brāhmaṇas* by falling flat upon the ground on his face, and report nothing verlally to that body. (10)

सावित्र्याश्चापि गायत्र्याः सन्ध्योपास्त्यग्निकार्य्ययोः ।
अज्ञानात् कृषिकर्त्तारो ब्राह्मणा नामधारकाः ॥ ११ ॥

Brāhmaṇas, who are ignorant of the *Vedas,* and *Gāyatrī* and *Sandhyā,* and those who do not cast any oblation in the sacrificial fire and live by agriculture, are only *Brāhmaṇas* in name. (11)

अव्रतानाममन्त्राणां जातिमात्रोपजीविनाम् ।
सहस्रशः समेतानां परिषत्त्वं न विद्यते ॥ १२ ॥

A synod or assembly consisting of thousands of those *Brāhmaṇas* who are devoid of *Mantras* and *Vratas,* and who trade upon the privileges of their own caste in order to earn a living, should be regarded as wanting in the status of a true synod. (12)

यद्वदन्ति तमोमूढा मूर्खा धर्म्ममतद्विदः ।
तत् पापं शतधा भूत्वा तद्वक्तुरधिगच्छति ॥ १३ ॥

What these illiterate, ignorant, *Brāhmaṇas* say by way of expressing their opinion on a particular sinful act, without being able to interpret the true import of the scriptures, only serves to split the demerit of the act into a hundred parts, which, thus divided, defiles their souls in return.(13)

अज्ञात्वा धर्म्मशास्त्राणि प्रायश्चित्तं ददाति यः ।
प्रायश्चित्ती भवेत् पूतः किल्विषं परिषद्व्रजेत् ॥ १४ ॥

The synod, that lays down the form of an expiatory rite for a penitent without having any knowledge of the scriptures, acquires the demerit (of the act for which expiation is sought). The penitent is absolved of his sin. (14)

चत्वारो वा त्रयो वापि यद्ब्रूयुर्वेदपारगाः ।
स धर्म्म इति विज्ञेयो नेतरैस्तु सहस्रशः ॥ १५ ॥

What three of four *Brāhmaṇas,* well-versed in the *Vedas,* lay down as expiation for any particular delinquency, should be regarded as the only true form of expiation (that can be advised.) What thousands of other (ignorant) *Brāhmaṇas* may advise in the case is not of the right kind. (15)

प्रमाणमार्गं मार्गन्तो ये धर्म्मं प्रवदन्ति वै ।
तेषामुद्विजते पापं सम्भूतगुणवादिनाम् ।। १६ ।।

Sin standeth in awe of them, who interpret the meanings of scriptures in conformity with the principle of sound reasoning. (16)

यथाश्मनि स्थितं तोयं मरुतार्केण शुध्यति ।
एवं परिषदादेशान्नाशयेदेव दुष्कृतम् ।। १७ ।।

Like water in a stone (receptacle) that is purified by the agency of the sun and air, a penitent is purified of his sin through the dictate of the synod. (17)

नैव गच्छति कर्त्तारं नैव गच्छति पर्षदम् ।
मारुतार्कादिसंयोगात् पापं नश्यति तोयवत् ।। १८ ।।

Like water that is dried up by the sun and air, the sin of a penitent is extinguished by the order of the *Pariṣad*; it does not attach itself either to the penitent, or to the synod. (18)

अनाहिताग्नयो येऽन्ये वेदवेदाङ्गपारगाः ।
पञ्च त्रयो वा धर्म्मज्ञाः परिषत् सा प्रकीर्त्तिता ।। १९ ।।

An assembly consisting of three or five *Brāhmaṇas*, who are well-versed in the *Vedas* and *Vedāṅgas* even without consecrating the sacred fire, is called a *Pariṣad* (synod). (19)

मुनीनामात्मविद्यानां द्विजानां यज्ञयाजिनाम् ।
वेदव्रतेषु स्नातानामकोऽपि परिषद्भवेत् ।। २० ।।

Even a single *Brāhmaṇa*, who is a *Muni* with a knowledge of his self and devoted to prayers, performances of Vedic sacrifices, and ceremonial oblations (*Snātuka*), may constitute a *Pariṣad* in his individual capacity. (20)

पञ्च पूर्वं मया प्रोक्तास्तेषाञ्चैव त्वसम्भवे ।
स्ववृत्तिपरितुष्टा ये परिषत् सा प्रकीर्त्तिता ।। २१ ।।

In the absence of five *Brāhmaṇas* of the aforesaid type, an assembly consisting of *Brāhmaṇas*, who are content with their own profession, should be regarded as a *Pariṣad*. (21)

अत ऊर्द्ध्वन्तु ये विप्राः केवलं नामधारकाः ।
परिषत्त्वं न तेषां वै सहस्रगुणितेष्वपि ॥ २२ ॥

A council consisting of thousands of persons, who are *Brāhmaṇas* only in name, should not be honoured with the dignity of a *Pariṣad*. (22)

यथा काष्ठमयो हस्ती यथा चर्म्ममयो मृगः ।
ब्राह्मणास्त्वनधीयानास्त्रयस्ते नामधारकाः ॥ २३ ॥

An wooden elephant, an antelope made of (stuffed) hyde, and a *Brāhmaṇa* who has not studied the *Vedas* are the three (things) that merely bear the epithet of (their living, genuine, prototypes). (23)

ग्रामस्थानं यथा शून्यं यथा कूपस्तु निर्ज्जलः ।
यथा हुतमनग्नौ च अमन्त्रो ब्राह्मणस्तथा ॥ २४ ॥

Like a waterless well, like a deserted hamlet, like a Homa done without fire, meaningless is the life of a *Brāhmaṇa*, who is without any *Mantra*. (24)

यथा षण्ढोऽफलं स्त्रीषु यथा गौरुषराफला ।
यथा चाज्ञेऽफलं दानं तथा विप्रोऽनृचोऽफलः ॥ २५ ॥

Like a sexual intercourse by a eunuch, like seeds cast in a barren soil, like a meritless gift made to an ignorant person, meaningless is the lie of a *Brāhmaṇa* who has not studied the *Ṛk* verses. (25)

चित्रं कर्म्म यथानेकैरङ्गैरुन्मील्यते शनैः ।
ब्राह्मण्यमपि तद्वत् स्यात् संस्कारैर्विधिपूर्वकैः ॥ २६ ॥

As the different limbs of a picture in painting are gradually developed (by giving fresh touches), so the *Brāhmaṇic* virtues of a *Brāhmaṇa* are gradually evoked through the successive performance of religious rites. (26)

प्रायश्चित्तं प्रयच्छन्ति ये द्विजा नामधारकाः ।
ते द्विजाः पापकर्म्माणः समेता नरकं ययुः ॥ २७ ॥

By advising on forms of expiatory rites, those, who are *Brāhmaṇas* only in name, go to hell. (27)

ये पठन्ति द्विजा वेदं पञ्चयज्ञरताश्च ये ।
त्रैलोक्यं धारयन्त्येते पञ्चेन्द्रियरताश्रया: ॥ २८ ॥

Brāhmaṇas who study the *Vedas*, and perform, each day, the five religious sacrifices known as the *Pañcayajña*, are the wielders of the three worlds, and serve as the supports of men, who are addicted to the enjoyment of the objects of the five senses. (28)

सम्प्रणीत: श्मशानेषु दीप्तोऽग्नि: सर्वभक्षक: ।
तथैव ज्ञानवान् विप्र: सर्वभक्षश्च दैवतम् ॥ २९ ॥

As duly consecrated fires in cremation grounds consume the sins and impieties of the (cremated), so the *Brāhmaṇas*, illumined with the light of knowledge, consume all sins, and become like the gods. (29)

अमेध्यानि च सर्वाणि प्रक्षिपन्त्युदके यथा ।
तथैव किल्विषं सर्वं प्रक्षेप्तव्यं द्विजेऽमले ॥ ३० ॥

Like all impure things which should be cast in water, all sins and impieties should be merged in the water-like (pure) souls of *Brāhmaṇas*. (30)

गायत्रीरहितो विप्र: शूद्रादप्यशुचिर्भवेत् ।
गायत्रीब्रह्मतत्त्वज्ञा: सम्पूज्यन्ते द्विजोत्तमा: ॥ ३१ ॥

A *Brāhmaṇa* without the *Gāyatrī Mantra* is more degraded than a *Śūdra*. *Brāhmaṇas*, who know the supreme *Brahmā* and are devoted to the *Gāyatrī*, are the foremost in honour and sanctity. (31)

दु:शीलोऽपि द्विज: पूज्यो न शूद्रो विजितेन्द्रिय: ।
क: परित्यज्य दुष्टां गां दुहेच्छीलवतीं खरीम् ॥ ३२ ॥

The person of a wicked *Brāhmaṇa* is more worshipful than that of a Śūdra, who has controlled his senses. Who will milch a docile she-ass in preference to a vicious cow ? (32)

धर्म्मशास्त्ररथारूढा वेदखड्गधरा द्विजा: ।
क्रीडार्थमपि यद्ब्रूयु: स धर्म्म: परम: स्मृत: ॥ ३३ ॥

Riden in the chariot of scriptures, and wielding the swords of *Vedas* in their hands, *Brāhmaṇas*, whatever they may speak even in fun, is highly obligatory (*Dharma*). (33)

चातुर्वेद्योऽविकल्पी च अङ्गविद्धर्मपाठकः।
प्रपञ्चाश्रमिणो मुख्याः परिषत् स्युर्दशावराः ॥ ३४ ॥

Hence, he, who is well versed in the four *Vedas* and *Vedāṅgas*, studies the scriptures, and has got a mind free from all hestitations or waverings, should be regarded as constituting the best Pariṣad in his individual self. In the absence of a such a man, a council consisting of ten *Brāhmaṇa* house-holders should be reckoned as a *Pariṣad* of the middling class. (34)

राज्ञाश्चानुमते चैव प्रायश्चित्तं द्विजो वदेत्।
स्वयमेव न वक्तव्या प्रायश्चित्तस्य निष्कृतिः ॥ ३५ ॥

Brāhmaṇas should neither lay down the form of expiation in a particular case, unless commanded by the king to do the same, nor pronounce the verdict of absolution without first having got the permission of the king in that behalf. (35)

ब्राह्मणांश्च व्यतिक्रम्य राजा यत् कर्तुमिच्छति।
तत् पापं शतधा भूत्वा राजानमुपगच्छति ॥ ३६ ॥

The sin of what a king wishes to do in contravention of the orders of the *Brāhmaṇas* (synod) becomes hundredfold, and sticks to him. (36)

प्रायश्चित्तं सदा दद्याद्देवतायतनाग्रतः।
आत्मानं पावयेत् पश्चाज्जपन् वै वेदमातरम् ॥ ३७ ॥

Brāhmaṇas should lay down the form of expiation before a divine temple. They should first purify their minds of all impieties, and then lay down the form of expiation after having recited the *Gāyatrī Mantra*. (37)

सशिखं वपनं कृत्वा त्रिसन्ध्यमवगाहनम्।
गवां गोष्ठे वसेद्रात्रौ दिवा ताः समनुव्रजेत् ॥ ३८ ॥

During the practice of an expiatory penance, the penitent should shave his entire heads as well as the tuft of hair on his crown, thrice bathe, each day, pass his nights in a cowshed, and follow the kine to pasturage during the day. (38)

उष्णे वर्षिति शीते वा मारुते वाति वा भृशम् ।
न कुर्वीतात्मनस्त्राणं गोरकृत्वा तु.शक्तितः ॥ ३९ ॥

Even in extreme heat or cold, or in rain, or during a storm or gale, he should not think of seeking any kind of shelter or refuge for himself by abandoning the cattle to shift for themselves. (39)

आत्मनो यदि वान्येषां गृहे क्षेत्रेऽथवा खले ।
भक्षयन्ती न कथयेत् पिबन्तं चैव वत्सकम् ॥ ४० ॥

Even if the cows intrude on another mans field, or devour the corn his own house or in that of another, or if they suckle their calves, he should not speak anything about these to any one. (40)

पिबन्तीषु पिबेत् तोयं संविशन्तीषु संविशेत् ।
पतितां पङ्कमग्नां वा सर्वप्राणैः समुद्धरेत् ॥ ४१ ॥

He should drink after the cows have appeased their thirst; he should lie down after the cows have been comfortably housed. A cow sunk in mire he should try his best to succour, even if the attempt imperils his own life. (41)

ब्राह्मणार्थे गवार्थे वा यस्तु प्राणान् परित्यजेत् ।
मुच्यते ब्रह्महत्याद्यैर्गोप्ता गोब्राह्मणस्य च ॥ ४२ ॥

A protector of cows and *Brāhmaṇas*, who sacrifices his life for things good, is absolved of the sin of killing a cow or *Brāhmaṇa*. (42)

गोवधस्यानुरूपेण प्राजापत्यं विनिर्दिशेत् ।
प्राजापत्यन्तु यत् कृच्छ्रं विभजेत् तच्चतुर्विधम् ॥ ४३ ॥

A *Prājāpatyam* should be laid down as the expiatory penance for an act of cow-killing. A *Kṛcchra Prājāpatyam* should be divided into four parts. (43)

एकाहमेवभक्ताशी एकाहं नक्तभोजनः ।
अयाचिताश्येकमहरेकाहं मरुत्ताशनः ॥ ४४ ॥

The penitent should take a single meal on the first day, eat a single meal on the night of the second day, live upon somthing not obtained by begging on the third day, and take

nothing but air on the fourth day of the penance. This is called a *Pāda Krichchha Prājāpatyam.* (44)

दिनद्वयं चैकभक्तो द्विदिनं नक्तभोजनः ।
दिनद्वयमयाची स्यात् त्रिदिनं मारुताशनः ॥ ४५ ॥

The penitent should take a single meal, each day, on the first two days, eat only once on the nights of the second two days, eat what is not obtained by begging on the third two days, and live on air alone on the last two days, of the penance. This is called a *Dvipāda Kṛcchra Cāndrāyaṇam.* (45)

त्रिदिनञ्चैकभक्ताशी त्रिदिनं नक्तभोजनः ।
दिनत्रयमयाची स्यात् त्रिदिनं मारुताशनः ॥ ४६ ॥

The penitent should take a single meal daily on the first three days, eat once alone on the nights of the second three days, take what is not obtained by begging on the third three days, and live on air alone on the last four days, of the penance. This is called a *Tripāda Kṛcchra Cāndrāyaṇam.* (46)

चतुरहन्त्वेकभक्ताशी चतुरहं नक्तभोजनः ।
चतुर्दिनमयाची स्याच्चतुरहं मारुताशनः ॥ ४७ ॥

The penitent should take a single meal daily on the first four days, eat only once, every night, on the nights of the second four days, take only what is not obtained by begging on the third four days, and live on air alone on the third four days, and live on air alone on the last four days, of the penance. This called a full *Kṛcchra Cāndrāyaṇam.* (47)

प्रायश्चित्ते ततश्चीर्णे कुर्य्याद्ब्राह्मणभोजनम् ।
विप्राय दक्षिणां दद्यात् पवित्राणि जपेद्द्विजः ॥ ४८ ॥
ब्राह्मणान् भोजयित्वा तु गोघ्नः शुद्धो न संशयः ॥ ४९ ॥

Brāhmaṇas should be feasted at the close of the penance, and proper honorariums should be given to them. Twice-born ones should likewise recite the sacred *Mantram* in connection with the performance of this expiatory rite. A cow-killer is undoubtedly absolved of his sin after having thus feasted the *Brāhmaṇas* (at the close of this penance.) (48-49)

इति पाराशरे धर्मशास्त्रे अष्टमोऽध्यायः ॥ ८ ॥

CHAPTER IX

गोसेवोपदेशवर्णनम्

गवां संरक्षणार्थाय न दुष्येद्रोधबन्धयोः ।
तद्वधन्तु न तत् विद्यात् कामाकामकृतं तथा ॥ १ ॥

No sin is committed, if a cow[1] dies under restraint, or in fastening, which is considered necessary for her protection. This would not constitute either an act of intentional or unintentional cow-killing. (1)

The term cow includes a bullock also.

अङ्गुष्ठमात्रः स्थूलो वा बाहुमात्रः प्रमाणतः ।
आर्द्रस्तु सपलाशश्च दण्ड इत्यभिधीयते ॥ २ ॥

A twig, equal to the width of a thumb in girth, and measuring a cubit in length, with a tuft of fresh, undried leaves at its top, should be (used as) a *Daṇḍa* (rod for goading cattle). (2)

दण्डादूर्द्ध्वं यदन्येन प्रहरेद्वा निपातयेत् ।
प्रायश्चित्तं चरेत् प्रोक्तं द्विगुणं गोव्रतं चरेत् ॥ ३ ॥

He, who beats or strikes down a cow with anything other than a rod of the above type, should alone for his sin by doubly practising the penance laid down before in connection with an act of cow-killing. (3)

रोधबन्धनयोक्त्राणि घातनञ्च चतुर्विधम् ।
एकपादं चरेद्रोधे द्विपादं बन्धने चरेत् ॥ ४ ॥

An act of cow-killing may be divided into four classes according as a cow is killed under restraint, or in fasting, or by yoking her to a plough, or by simply beating. A *Pāda* (quarter) penance should be practised for a cow killed by restraining

her, while a half penance should be practised if she is killed on account of being kept bound to a stake. (4)

योक्त्रेषु पादहीनं स्याच्चरेत् सर्वं निपातने ।
गोचरे च गृहे वापि दुर्गेष्वपि समेष्वपि ॥ ५ ॥

A three quarter part of the penance should be practised if a cow dies on account of being yoked to a plough, while the penance should be practised to its full extent if she is killed down right by hammering. (5)

नदीष्वपि समुद्रेषु खातेऽप्यथ दरीमुखे ।
दग्धदेशे स्थिताः गावस्तम्भनाद्रोध उच्यते ॥ ६ ॥

An offence of (cow-killing) by restraint is committed if a cow dies on account of being kept restrained in a pasturage, cowshed, castle, or plain, or at the shore of a sea or river, or in a ditch, or rock-cave, or on a barren ground. (6)

योक्त्रडामकडोरैश्च घण्टाभरणभषणैः ।
गृहे वापि वने वापि वद्धा स्याद्गौर्मृता यदि ॥ ७ ॥

An offence of cow-killing by fasting is committed if a cow dies on account of being bound with any kind of binding chord, strappings, bells, etc., either in a house or forest, no matter whether such fasting is intentionally made or otherwise.(7)

तदेव बन्धनं विद्यात् कामाकामकृतं च यत् ।
मृल्लेखे शकटे पङ्क्तौ भारे वा पीडितो नरैः ॥ ८ ॥

गोपतिर्मृत्युमाप्नोति योक्त्रो भवति तद्वधः ।
मत्तः प्रमत्त उन्मत्तश्चेतनो वाप्यचेतनः ॥ ९ ॥

An offence of cow-killing by yoking is committed if a cow or bullock dies on account of being yoked to a plough, or through being subjected to a heavy pressure, or to carry an extremely heavy load, or on account of being bound in rows of three or four. (8—9)

कामाकामकृतक्रोधो दण्डैर्हन्यादथोपलैः ।
प्रहता वा मृता वापि तद्धि हेतुर्निपातने ॥ १० ॥

If a cow (or bullock) dies on account of being struck with a rod or pelted with a stone, either intentionally or unintentionally, by a person, intoxicated, enraged, or insane, such a

striking should be considered as the cause of her death. (10)

मूर्च्छितः पतितो वापि दण्डेनाभिहतः स तु ।
उत्थितस्तु यदा गच्छेत् पञ्च सप्त दशैव वा ॥ ११ ॥
ग्रासं वा यदि गृह्णीयात्तोयं वापि पिबेद्यदि ।
पूर्वव्याध्युसृष्टन्दश्चेत् प्रायश्चित्तं न विद्यते ॥ १२ ॥

But if after having been struck down as (above described), the said cow (or bullock) regains her consciousness, and rises up, or eats five or seven mouthfuls or hay, or drinks water, no expiation is necessary for the (beating etc.). (11—12)

पिण्डस्थे पादमेकस्तु द्वौ पादौ गर्भसम्मिते ।
पादोनं व्रतमुद्दिष्टं हत्वा गर्भमचेतनम् ॥ १३ ॥

A quarter part of the expiatory penance should be practised after having destroyed the pregnancy of a cow if the impregnated matter lies in a gelatinous and undifferentiated state in her womb; half of that should be practised if the foetus is caused to be aborted after the signs of pregnancy have become fully patent; and a three quarter part of the expiatory rite should be performed if her pregnancy is destroyed after she has become quick with her calf. (13)

पादेऽङ्गरोमपवनं द्विपादे श्मश्रुणोऽपि च ।
त्रिपादे तु शिखावर्ज्जं सशिखन्तु निपातने ॥ १४ ॥

A penitent should shave the hair on his body in connection with practising a quarter part of the penance; shave his mustache in practising a half penance, and all his hairs, excepting the tuft of hairs on his crown, in practising a three quarter part of the penance. A complete shaving from ones head to foot is enjoined to be made in respect of practising a full penance under the circumstance. (14)

पादे वस्त्रयुगञ्चैव द्विपादे कांस्यभाजनम् ।
पादोने गोवृषं दद्याच्चतुर्थे गोद्वयं स्मृतम् ॥ १५ ॥

A pair of clothes should be gifted away in connection with a quarter; a vessel of bellmetal, in connection with a half; a single bullock, in connection with a three quarter; and a pair of bullocks, in connection with, a full penance. (15)

निष्पन्नसर्वगात्रन्तु दृश्यते वा सचेतनम्।
अङ्गप्रत्यङ्गसम्पन्ने द्विगुणं गोव्रतं चरेत्॥ १६ ॥

But the foetus of a cow may be quick with life even before the full development of its limbs. The expiatory rite for an act of cow-killing should be doubly performed after having destroyed a full developed calf the womb. (16)

पाषाणेनैव दण्डेन गावो येनाभिघातिताः।
शृङ्गभङ्गे चरेत् पादं द्वौ पादौ तेन घातने॥ १७ ॥

A quarter part of the expiatory penance should be practised after having broken down the horns of a cow with a rod or stone; a half penance should be the expiation in the case where the horns are completely rooted out. (17)

लाङ्गूले कृच्छ्रपादन्तु द्वौ पादावस्तिभञ्जने।
त्रिपादञ्चैव कर्णे तु चरेत् सर्वं निपातने॥ १८ ॥

The practice of a *Pāda kṛcchra Vratam* is the expiation for an act of spraining the tail of a cow; that of a *Dvipāda kṛcchra Vratam* is the expiation for fracturing any of her bones, that of a *Tṛipāda kṛcchra Vratam* is the expiation for breaking her ears, while that of a *kṛcchra Vratam* is the expiation for an act of cow-killing. (18)

शृङ्गभङ्गेऽस्थिभङ्गे च कटिभङ्गे तथैव च।
यदि जीवति षण्मासान् प्रायश्चित्तं न विद्यते॥ १९ ॥

No expiatory rite should be performed in respect of the death of a cow that survives six monts even after the fracture of her waist, horns, or of any other bone in her body. (19)

व्रणभङ्गे च कर्त्तव्यः स्नेहाभ्यङ्गस्तु पाणिना।
यवसश्चापहर्त्तव्यो यावद्दृढवली भवेत्॥ २० ॥

A cow-beater should apply oil with his own hands to a wound or ulcer in her body, caused by the beating, until it is fully healed up, and live upon fodder until she becomes strong and sound again. (20)

यावत् सम्पूर्णसर्वाङ्गस्तावत् तं पोषयेन्नरः ।
गोरूपं ब्राह्मणस्याग्रे नमस्कृत्य विवर्ज्जयेत् ॥ २१ ॥

A cow (under the circumstance) should be well-cared for until she becomes sound again in all her limbs. Then her assaulter should make obeisance to *Brāhmaṇas* and renounce his feigned bovine character. (21)

यद्यसम्पूर्णसर्वाङ्गे हीनदेहो भवेत् तदा ।
गोघातकस्य स्यैतत् प्रायश्चित्तं विनिर्द्दिशेत् ॥ २२ ॥

But if all her limbs do not become sound again, if she suffers mutilation in any part of her body, then a half of the expiatory penance for an act of cow-killing should be practised.(22)

काष्ठलोष्ट्रकपाषाणैः शस्त्रेणैवोद्धृतो बलात् ।
व्यापादयति यो गान्तु तस्य शुद्धिं विनिर्द्दिशेत् ॥ २३ ॥

Now I shall describe the expiatory penance for one who kills a cow, out of anger, with a log of wood, stone, or weapon. (23)

चरेत् सान्तपनं काष्ठे प्राजापत्यन्तु लोष्ट्रके ।
तप्तकृच्छ्रन्तु पाषाणे शस्त्रे चैवातिकृच्छ्रकम् ॥ २४ ॥

Having killed a cow with a log of wood, one should practise a *Sāntapanam Vratam;* a *Prājāpatyam Vratam* should be practised after having struck her down with a brick-bat; a *Taptakṛcchra Vratam*, after having pelted her to death with stones; and an *Atikṛcchra Vratam*, after having killed her with a weapon. (24)

पञ्च सान्तपने गावः प्राजापत्ये तथा त्रयः ।
तप्तकृच्छ्रे भवन्त्यष्टावतिकृच्छ्रे त्रयोदश ॥ २५ ॥

Five cows should be gifted away in connection with a *Sāntapanam* penance; three, in connection with a *Prājāpatyam;* eight, in connection with a *Taptakṛcchram;* and thirteen, in connection with an *Atikṛcchram* penance. (25)

प्रमापणे प्राणभृतां दद्यात् तत्प्रतिरूपकम् ।
तस्यानुरूपं मूल्यं वा दद्यादित्यब्रवीन्मनुः ॥ २६ ॥

A cow similar in features to the one killed by the penitent or her equivelent in value should be gifted away in connection with the practice of an expiatroy penance (under the circumstance). This is what is enjoined by *Manu*. (26)

अन्यत्राङ्कनलक्ष्मभ्यां वहने दोहने तथा ।
सायं संयमनार्थन्तु न दुष्येद्रोधबन्धयोः ॥ २७ ॥

It is sinful to fasten or restrain a cow (or bullock) for the purpose of branding her body; but it is not sinful to bind or restrain cows (or bullock) for the purpose of milching, or putting them together in a shed at evening, or for yoking them to carts. (27)

अतिदाहेऽतिवाहे च नासिकाभेदने तथा ।
नदीपर्वतसञ्चारे प्रायश्चित्तं विनिर्दिशेत् ॥ २८ ॥

For an act of burning the skin of (a bullock) at the time of branding, or for subjecting a bullock to carry an extremely heavy load, or for an act of perforating the (septum of its) nose, or for an act of leading a bullock over impassable mountains or rivers, the performance of an expiatory rite is imperatively obligatory. (28)

अतिदाहे चरेत् पादं द्वौ पादौ वाहने चरेत् ।
नासिके पादहीनन्तु चरेत् सर्वं निपातने ॥ २९ ॥

A quarter penance should be practised for an act of over burning; a half penance, for that of subjecting a (bullock) to carry an extremely heavy load; and a three quarter penance, for that of perforating its nose. A full penance should be practised for an act of cow (bullock) killing. (29)

दहनाच्च विपद्येत अवद्धो वापि यन्त्रितः ।
उक्तं पराशरेणैव ह्येकपादं यथाविधि ॥ ३० ॥

Whether fastened, or free, if a bullock dies on account of its skin being over burned, a quarter part of the penance should be practised (by its owner) by way of expiation. This is what is enjoined by Parāśara. (30)

रोधबन्धनयोक्त्रञ्च भारप्रहरणं तथा।
दुर्गप्रेरणयोक्त्रञ्च निमित्तानि वधस्य षट् ।। ३१ ।।

Restraint, fastening, strapping, subjecting her to carry a heavy weight, beating, and sending her fully strapped to impassable places may be set down as the six factors, which tend to kill a cow (or bullock). (31)

बन्धपाशसुगुप्ताङ्गो म्रियते यदि गोपशुः।
भवने तस्य नाशस्य पापे कृच्छ्रार्द्धमर्हति ।। ३२ ।।

Pressed by a chord through her private parts, if a cow dies in a house, the owner of the house should practise an *Ardha Kṛcchra* penance for the expiation of his sin. (32)

न नारिकेलैर्न च शालवालैर्न चापि मौञ्जैर्न च बन्धशृङ्खलैः।
एतैस्तु गावो न निबन्धनीया बद्धास्तु तिष्ठैत् परशुं गृहीत्वा ।। ३३ ।।

A cow should neither be bound with a rope made of the fibres of cocoanut, hemp, or rush, nor with an iron chain. A man should be posted with an axe in his hand by the side of a cow, in the event of her being so bound. (33)

कुशैः काशैश्च बध्नीयाद्गोपशुं दक्षिणामुखम्।
पाशलग्नाग्निदग्धेषु प्रायश्चित्तं न विद्यते ।। ३४ ।।

A cow should be bound with a rope made of *Kāśa*, or *Kuśa* grass, with her head towards the south. No expiatory rite is necessary, or be performed even if such a rope catches fire and cow is burnt down. (34)

यदि तत्र भवेत् काण्डं प्रायश्चित्तं कथं भवेत्।
जपित्वा पावनीं देवीं मुच्यते तत्र किल्विषात् ।। ३५ ।।

What would be the process of expiation, if an adjacent hay-stack catches fire and burns down a cow, fastened close by? One should extinguish ones sin (under the circumstance) by repeating the sin-absolving *Gāyatrī*. (35)

प्रेरयन् कूपवापीषु वृक्षछेदेषु पातयन्।
गवाशनेषु विक्रीणंस्ततः प्राप्नोति गोवधम् ॥ ३६ ॥

He, who pushes down a cow (or bullock) into a tank or well, or fells down a tree upon her back, or sells her to a beef-eater, commits the sin of cow-killing. (36)

आराधितस्तु यः कश्चिभिन्नकक्षो यदा भवेत्।
श्रवणं हृदयं भिन्नं मग्नो वा कूपसङ्कटे ॥ ३७ ॥

कूपाद्युत्क्रमणे चैव भग्नो वा ग्रीवपादयोः।
स एव म्रियते तत्र त्रीन् पादांस्तु समाचरेत् ॥ ३८ ॥

A three quarter penance should be practised, if in the attempt at succouring a cow from (such a dangerous (situation) her neck, leg, rib, or ear is broken, or if she dies, or is drowned in a well or tank. (37—38)

कूपखाते तटीबन्धे नदीबन्धे प्रपासु च।
पानीयेषु विपन्नानां प्रायश्चित्तं न विद्यते ॥ ३९ ॥

No expiatory rite should be performed, if a cow dies in attempting to drink water in a stream, tank, well or fountain. (39)

कूपखाते तटीखाते दीर्घखाते तथैव च।
अध्येषु धर्म्मखातेषु प्रायश्चित्तं न विद्यते ॥ ४० ॥

No expiatory rite should be performed, if a cow dies by falling in a ditch near a well, or in a river or tank, or in a reservoir of water consecrated to public use. (40)

वेश्मद्वारे निवासेसु यो नरः खातमिच्छति।
स्वकार्य्यगृहखातेषु प्रायश्चित्तं विनिर्द्दिशेत् ॥ ४१ ॥

If a cow dies by falling in a ditch near the door of ones house, or in a tank situate within ones premises, or in an excavation made for the construction of ones house, it would be obligatory on the owner of such a ditch, tank or excavation to practise an expiatory penance for the death of the cow. (41)

निशि बन्धनिरुद्धेषु सर्पव्याघ्रहतेषु च ।
अग्निविद्युद्विपन्नानां प्रायश्चित्तं न विद्यते ॥ ४२ ॥

It shall be incumbent on her owner to practise an expiatory penance, if a cow (or bullock) is killed by a tiger, snake, or fire, or is struck by lightning while under restraint in a shed at night. (42)

ग्रामघाते शरौघेण वेश्मबन्धनिपातने ।
अतिवृष्टिहतानाञ्च प्रायश्चित्तं न विद्यते ॥ ४३ ॥

No expiatory rite should be performed, if a cow is killed by an arrow during the storming of a village by a besieging army, or by the tumbling down of an edifice, or by a heavy down-pour of rain. (43)

संग्रामे प्रहतानाञ्च ये दग्धा वेश्मकेषु च ।
दावाग्निग्रामघाते वा प्रायश्चित्तं न विद्यते ॥ ४४ ॥

No expiatory rite should be performed in respect of the death of a cow, that is killed in battle, or by a wood fire, or by conflagration, or during the destruction of a village. (44)

यन्त्रिता गौश्चिकित्सार्थं मूढगर्भविमोचने ।
यत्ने कृते विपद्यते प्रायश्चित्तं न विद्यते ॥ ४५ ॥

No expiatory rite should be performed in respect of the death of a cow, that dies while strapped for medical or surgical purposes, or during the extrication of her calf in a case of difficult parturition. (45)

व्यापन्नानां बहूनाञ्च बन्धने रोधनेऽपि वा ।
भिषङ्मिथ्यापचारे च प्रायश्चित्तं विनिर्द्दिशेत् ॥ ४६ ॥

Expiation is necessary for the death of a cow, dead on account of being kept huddled together with other sick kine, or for the reason of being treated by an ignorant cow-doctor.(46)

गोवृषाणां विपत्तौ च यावन्तः प्रेक्षका जनाः ।
न वारयन्ति तां तेषां सर्वेषां पातकं भवेत् ॥ ४७ ॥

Persons, who witness the slaughter or unnatural death of a cow, without in any way attempting to rescue her, stand charged with the sin of cow-killing. (47)

एको हतो यैर्बहुभिः समेतैर्न ज्ञायते यस्य हतोऽभिधानात् ।
दिव्येन तेषामुपलभ्य हन्ता निवर्त्तनीयो नृपसन्नियुक्तैः ॥ ४८ ॥

In a case where several persons stand accused of the offence of cow killing but the real killer is not definitely known, it will be lawful for the kings officers to ascertain the real culprit by administering oaths to them severally and with the help of external evidence as well. (48)

एका चेद्बहुभिः कापि दैवाद्व्यापादिता भवेत् ।
पादं पादञ्च हत्यायाश्चरेयुस्ते पृथक् पृथक् ॥ ४९ ॥

In a case where several persons have accidentally killed a cow, it shall be incumbent on each of them to practise a quarter part of the penance (enjoined to be practised for expiating the sin of cow-killing). (49)

हतेषु रुधिरं दृश्यं व्याधिग्रस्थं कृशो भवेत् ।
नाना भवति दृष्टेषु एवमन्वेषणं भवेत् ॥ ५० ॥

The blood of a killed cow should be carefully tested inorder to ascertain whether she had been lean or diseased in life, inasmuch as the nature of the penance would vary according to the state of her health at the time of death. Hence, the testing should be carefully done. (50)

मनुना चैवमेकेन सर्वशास्त्राणि जानता ।
प्रायश्चित्तन्तु तेनोक्तं गोषु चान्द्रायणं चरेत् ॥ ५१ ॥

The performance of a *Cāndrāyaṇam* has been enjoined by *Manu,* the only one who knew all the scriptures, as an expiation, under any circumstance, for the sin of cow killing. (51)

केशानां रक्षणार्थाय द्विगुणं गोव्रतं चरेत् ।
द्विगुणे व्रत आदिष्टे दक्षिणा द्विगुणा भवेत् ॥ ५२ ॥

He, who wishes to grow his hairs during the practice of an expiatory penance, under the circumstance, should practise it double and pay a double honorarium in connection therewith.(52)

राजा वा राजपुत्रो वा ब्राह्मणो वा बहुश्रुतः ।
अकृत्वा वपनं तस्य प्रायश्चित्तं विनिर्दिशेत् ॥ ५३ ॥

A king, a prince, and an erudite *Brāhmaṇa* may practise an expiatory penance without shaving his head. (53)

यस्य न द्विगुणं दानं केशश्च परिरक्षितः ।
तत् पापं तस्य तिष्ठेत वक्ता च नरकं व्रजेत् ॥ ५४ ॥

He, who grows his hair (during the practice of a penance) without paying a double honorarium therefor, does not stand absolved of his sin. He, who advises such a form of penance, goes to hell. (54)

यत् किञ्चित् क्रियते पापं सर्वं केशेषु तिष्ठति ।
सर्वान् केशान् समुद्धृत्य च्छेदयेदङ्गुलिद्वयम् ॥ ५५ ॥

Whatever sin a man commits attaches itself to his hair. Hence, he should clip his hairs to the length of two fingers width from their ends. (55)

एवं नारीकुमारीणां शिरसोमुण्डनं स्मृतम् ।
न स्त्रियाः केशवपनं न दूरे शयनाशनम् ॥ ५६ ॥

This rule should be followed by maidens and matrons (under the circumstance, inasmuch as shaving of the head and a separate mess and bed are prohibited in respect of a woman. (56)

न च गोष्ठे वसेद्रात्रौ न दिवा गा अनुव्रजेत् ।
नदीषु सङ्गमे चैव अरण्येषु विशेषतः ॥ ५७ ॥

A woman (in her penance) should not pass the night in a pasturage, nor should she follow the kine during the day, especially in a forest or at a confluence of rivers. (57)

न स्त्रीणामजिनं व्यासो व्रतमेवं समाचरेत् ।
त्रिसन्ध्यं स्नानमित्युक्तं सुराणामर्च्चनं तथा ॥ ५८ ॥

O *Vyāsa*, wearings of antelope-skins (during te term of a penance) are prohibited in respect of woman. They should practise the penance by bathing thrice, every day, and by worshipping the gods. (58)

बन्धुमध्ये व्रतं तासां कृच्छ्रचान्द्रायणादिकम् ।
गृहेषु नियतं तिष्ठेच्छुचिर्नियममाचरेत् ॥ ५९ ॥

Living among her friends, (a woman) should perform all the *Vratas* such as *Kṛcchra Cāndrāyaṇam*, etc., clean in body and spirit she should keep at home following the regulations as laid down. (59)

इह यो गोवधं कृत्वा प्रच्छादयितुमिच्छति ।
स याति नरकं घोरं कालसूत्रमसंशयम् ॥ ६० ॥

He, who having killed a cow, tries to conceal his sin in this life, is consigned to the pangs of *Kālasūtra* hell, after death. (60)

विमुक्तो नरकात् तस्मान्मर्त्यलोके प्रजायत ।
क्लीवो दुःखी च कुष्ठी च सप्तजन्मानि वै नरः ॥ ६१ ॥

Liberated from that hell, he is born as a eunuch or leper, or as an indigent person in his seven successive incarnations. (61)

तस्मात् प्रकाशयेत् पापं स्वधर्म्मं सततं चरेत् ।
स्त्रीबालभृत्यगोविप्रेष्वतिकोपं विवर्ज्जयेत् ॥ ६२ ॥

Hence, one should confess ones sin and discharge religious duties peculiar to ones order. One should not be extremely angry with an infant, woman, or an old man. (62)

इति पाराशरे धर्म्मशास्त्रे नवमोऽध्यायः ॥ ९ ॥

CHAPTER X

अगम्यागमन प्रायश्चितवर्णनम्

चातुर्वर्णस्य सर्वत्र हीयं प्रोक्ता तु निष्कृतिः ।
अगम्यागमने चैव शुद्धौ चान्द्रायणं चरेत् ॥ १ ॥

I HAVE dealt with the expiatory penances to be practised by the members of the four social orders for the expiation of their sins. A man having known a prohibited woman should practise a *Cāndrāyaṇa* penance. (1)

एकैकं ह्रासयेत् पिण्डं कृष्णे शुक्ले च वर्द्धयेत् ।
अमावस्या न भुञ्जीत एष चान्द्रायणो विधिः ॥ २ ॥

A morsel of food should be diminished, each day, in the dark fortnight (of the month penance is practised) and likewise increased, each day, in the light fortnight, the penitent foregoing all food on the day of the new moon. This is the process of practising a *Cāndrāyaṇa*. (2)

कुक्कुटाण्डप्रमाणन्तु ग्रासञ्च परिकल्पयेत् ।
अन्यथा भावदुष्टस्य न धर्म्मो नैव शुध्यति ॥ ३ ॥

The morsel of food (to be taken by the penitent) should be to the size of a hens egg, as otherwise, it being contrary to the spirit of the scriptures, the *Vratam*, (the penance) will not expiate the sin of the penitent. (3)

प्रायश्चित्ते ततश्चीर्णे कुर्य्याद् ब्राह्मणभोजनम् ।
गोद्वय वस्त्रयुगमञ्च दद्याद्विप्रेषु दक्षिणाम् ॥ ४ ॥

Brāhmaṇas should be feasted at the close of the penance, and pairs of clothes and cows should be gifted to them. (4)

चाण्डालीञ्च श्वपाकीञ्च ह्यभिगच्छति यो द्विजः ।
त्रिरात्रमुपवासी स्याद्विप्राणामनुशासनात् ॥ ५ ॥

Having gone unto a *Caṇḍāla* or *Śvapāk* woman, a *Brāhmaṇa* should fast for three nights with the permission of *Brāhmaṇas.*(5)

सशिखं वपनं कुर्य्याद् प्राजापत्यत्रयं चरेत् ।
ब्रह्मकूर्च्चं ततः कृत्वा कुर्य्याद्ब्राह्मणतर्पणम् ॥ ६ ॥

He should shave his head together with the tuft of hair on his crown, practise three *Prājāpatya* penances, and then having performed *Brahma Kūrcam* (a kind of penance in which the penitent having fasted on a day of full moon drinks *Pañcagavyam* on the next morning), should propitiate the *Brāhmaṇas.* (6)

गायत्रीञ्च जपेन्नित्यं दद्याद्गोमिथुनद्वयम् ।
विप्राय दक्षिणां दद्याच्छुद्धिमाप्नोत्यसंशयम् ॥ ७ ॥

He should daily recite the *Gāyatrī Mantra,* and make the gift of a cow and bullock to a *Brāhmaṇa,* whereby his sin would be undoubtedly extinguished. (7)

क्षत्रियोश्चापि वैश्यो वा चण्डालीं गच्छते यदि ।
प्राजापत्यद्वयं कुर्य्याद्दद्याद्गोमिथुनं तथा ॥ ८ ॥

Having visited a *Caṇḍāla* or a *Śvapāka* woman, a *Kṣatriya* or *Vaiśya* should practise two *Prājāpatya* penances and make the gift of a cow and bullock to a *Brāhmaṇa.* (8)

श्वपाकमथचण्डालीं शूद्रो वै यदि गच्छति ।
प्राजापत्यं चरेत् कृच्छ्रं दद्याद्गोमिथुनं तथा ॥ ९ ॥

A Śūdra having known a Caṇḍāla or a Śvapāka woman should practise a Prājāpatya penance, and make the gift of a cow and bullock to a *Brāhmaṇa.* (9)

मातरं यदि गच्छेत भगिनीं पुत्रिकां तथा ।
एतास्तु मोहतो गत्वा त्रीन् कृच्छ्रांस्तु समाचरेत् ॥ १० ॥

चान्द्रायणत्रयं कुर्य्याच्छिश्नच्छेदेन शुध्यति ।
मातृष्वमृगमे चैव आत्मभेदनिदर्शनम् ॥ ११ ॥

Having known, through ignorance, his mother, sister or daughter, a man should practise three *Kṛcchra Vratas,* and a *Cāndrāyaṇa* penance, thereafter, and cut away his genitals for the expiation of his sin. The same penances, etc., should be practised for expiating the sin of knowingly going unto ones own mothers sister. (10—11)

अज्ञानात् तान्तु यो गच्छेत् कुर्य्याच्चान्द्रायणद्वयम् ।
दशगोमिथुनं दद्याच्छुद्धिं पराशरोऽब्रवीत् ॥ १२ ॥

पितृदारान् समारुह्य मातुराप्तां च भ्रातृजाम् ।
गुरुपत्नीं स्नुषां चैव भ्रातृभार्य्यां तथैव च ॥ १३ ॥

मातुलानीं सगोगाञ्च प्राजापत्यत्रयं चरेत् ।
गोद्वयं दक्षिणां दत्त्वा शुध्यते नात्र संशयः ॥ १४ ॥

Having riden ones own fathers wife, or mothers (female) friend, brothers daughter, preceptors wife daughter-in-law, brothers wife, or the wife of ones own maternal uncle, or the daughter of a cognate relation, one should practise three *Prājāpatya* penances and make the gift on a pair of cows to *Brāhmaṇas,* whereby his sin would be extinguished. (12—14)

पशुवेश्यादिगमने महिष्युष्ट्रीकपीस्तथा ।
खरीञ्च शूकरीं गत्वा प्राजापत्यं समाचरेत् ॥ १५ ॥

Having gone to a she-animal, prostitute, she-buffalo, she-camel, female moneky, she-ass, or a sow, one should practise a *Prājāpatya* penance. (15)

गोगामी च त्रिरात्रेण गामेकं ब्राह्मणे ददत् ।
महिष्युष्ट्रीखरीगामी त्वहोरात्रेण शुध्यति ॥ १६ ॥

Having carnally known a cow, one should recover his purity by practising a *Trirātri Vratam,* and by making the gift of a cow to a *Brāhmaṇa.* He, who goes unto a she-ass, she-camel, or she-buffalo, may regain his purity by fasting for an entire day and night. (16)

डामरे समरे वापि दुर्भिक्षे वा जनक्षये।
वन्दिग्राहे भयार्त्ते वा सदा स्वस्त्रीं निरीक्षयेत्॥ १७॥

During the out-break of a war, civic disturbance, pestilence, or epidemic, or on the apprehension of a foreign conquest, one should keep a constant eye upon ones own wife. (17)

चाण्डालैः सह सम्पर्कं या नारी कुरुते ततः।
विप्रान् दश वरान् गत्वा स्वकं दोषं प्रकाशयेत्॥ १८॥

Having held incest with a *Caṇḍāla,* a woman should confess her guilt to ten eminent *Brāhmaṇas.* (18)

आकण्ठसम्मिते कूपे गोमयोदककर्द्दमे।
तत्र स्थिता निराहारा त्वेकरात्रेण निष्क्रमेत्॥ १९॥

Immersed up to her chin in well containing clay and liquid cow-dung, she should stay there for one night abjuring all food, whereby she would regain her purity. (19)

सशिखं वपनं कृत्वा भुञ्जीथाद्यावकौदनम्।
त्रिरात्रमुपवासित्वं ह्येकरात्रं जले वसेत्॥ २०॥

After that, she would be lifted out of the well, and having entirely shaved her head she should take a barley diet. After that, she should fast for three nights, passing the last night of her penance in water. (20)

शङ्खपुष्पीलतामूलं पत्रञ्च कुसुमं फलम्।
सुवर्णं पञ्चगव्यञ्च क्वाथयित्वा पिबेज्जलम्॥ २१॥

After that, a decoction of the roots, leaves and flowers of Śaṅkhapuṣpī in combination with *Pañcagavyam* and washings of gold should be given her to drink. (21)

एकभक्तं चरेत् पश्चाद्यावत् पुष्पवती भवेत्।
व्रतं चरति यद्यावत् तावत् संवसते बहिः॥ २२॥

She should take a single meal, each day, till the appearance of her monthly flow, living out-side (of her, husbands house) during the full term of the penance. (22)

प्रायश्चित्ते ततश्चीर्णे कुर्य्याद् ब्राह्मणभोजनम् ।
गोद्वयं दक्षिणां दद्याच्छुद्धिः पराशरोऽब्रवीत् ॥ २३ ॥

At the close of the penance she should feast the *Brāhmaṇas* and make the gift of a pair of cows to them, whereby she should be pure again. This is what *Parāśara* enjoins. (23)

चातुर्वर्ण्यस्य नारीणां कृच्छ्रचान्द्रायणव्रतम् ।
यथा भूमिस्तथा नारी तस्मात् तां न तु दूषयेत् ॥ २४ ॥

Women of all the four social orders should practise a *Kṛcchra Cāndrāyaṇa* penance under the circumstance. A woman, like the earth, can suffer no defilement. (24)

बन्दिग्राहेण या भुक्ता हत्वा बद्ध्वा बलाद्भयात् ।
कृत्वा सान्तपनं कृच्छ्रं शुध्येत् पराशरोऽब्रवीत् ॥ २५ ॥

A woman forcibly ravished by a man, in captivity, as well as she, who accommodates a man on accound of being physically over-powered, or out of a sense of danger to her life, should regain her purity by practising a *Sāntapanam* penance. This is what has been enjoined by *Parāśara*. (25)

सकृद्भुक्ता तु या नारी नेच्छन्ती पापकर्म्मभिः ।
प्राजापत्येन शुध्येत ऋतुप्रस्रवणेन तु ॥ २६ ॥

A woman, who having been once ravished by another man, turns back with repugnance from the path of inequity, should expiate her sin by practising a *Prājāpatyd* penance, whereby she would be pure after her next monthly period. (26)

पतत्यर्द्धं शरीरस्य यस्य भार्य्या सुरां पिबेत् ।
पतितार्द्धशरीरस्य निष्कृतिर्न विधीयते ॥ २७ ॥

गायत्रीं जपमानस्तु कृच्छ्रं सान्तपनं चरेत् ॥ २८ ॥

Half the body of him whose wife drinks wine is degraded. There is no deliverance for the man whose half self is thus degraded. He should mentally repeat the *Gāyatrī* mantra, and practise a *Kṛcchra Sāntapanam* penance. (27—28)

गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम्।
एकरात्रोपवासश्च कृच्छ्रं सान्तपनं स्मृतम्॥ २९ ॥

A fast for a night, after having drunk *Pañcagavyam* with washings of *kuśa* grass, constitutes the practice of a *Kṛcchra Sāntapanam* penance. (29)

जारेण जनयेद्गर्भं गर्भे त्यक्ते मृते पतौ।
तां त्यजेदपरे राष्ट्रे पतितां पापकारिणीम्॥ ३० ॥

She, who gets herself impregnated by her peramour, after having been deserted by her lord, or during his absence in a distant country, or after his demise, should be banished, the degraded, sinful one, in an alien kingdom. (30)

ब्राह्मणी तु यदा गच्छेत् परपुंसा समन्विता।
सा तु नष्टा वनिर्दिष्टा न तस्यागमनं पुनः॥ ३१ ॥

A *Brāhmaṇa* woman, who elopes with another man, is called a fallen woman. She can never be taken back in her family. (31)

कामान्मोहाद्यदा गच्छेत् त्यक्त्वा वन्धून् सुतान् पतिम्।
सा तु नष्टा परे लोके मानुषेषु विशेषतः॥ ३२ ॥

She, who, out of lust, goes away and forsakes her friends, relations husband, and sons, is a lost creature both in this world and the next. (32)

दशमे तु दिने प्राप्ते प्रायश्चित्तं न विद्यते।
दशाहं न त्यजेन्नारी त्यजेन्नष्टश्रुता तथा॥ ३३ ॥

No expiation exists for the sin of a woman, who, for ten days, thus remains absent from home. She should be reckoned among the degraded from after the tenth day after her elopement. (33)

भर्त्ता चैव चरेत् कृच्छ्रं कृच्छ्रार्द्धञ्चैव बान्धवा।
तेषां भुक्त्वा च पीत्वा च अहोरात्रेण शुध्यति॥ ३४ ॥

No expiation exists for the conduct of a woman, who absents herself for ten days from home. Hence, under nor circumstance should a woman be absent from home (without

the knowledge of her guardians), as otherwise she would be reckoned among the degraded. (34)

ब्राह्मणी तु यदा गच्छेत् परपुंसा विवर्जिता ।
गत्वा पुंसां शतं याति त्यजेयुस्तान्तु गोत्रिणः ॥ ३५ ॥

The husband (of such a woman) receiving her back in his house (under the circumstance) should practise a *Kṛcchra Cāndrāyaṇa;* and her relations, a half of that penance, while those, who might have eaten or drunk in her company, should regain their purity by fasting for an entire day and night. (35)

पुंसो यदि गृहं गच्छेत् तदशुद्धं गृहं भवेत् ।
पितृमातृगृहं यच्च जारस्यैव तु तद्गृहम् ॥ ३६ ॥

A Brāhmaṇa woman, who leaves her home out of her own accored, and without the instigation of any other man, and happens to know more than a hundred men thereafter, should be abandoned by her friends and relations. (36)

उल्लिख्य तद्गृहं पश्चात् पञ्चगव्येन शुध्यति ।
त्यजेन्मृण्मयपात्राणि वस्त्रं काष्ठञ्च शोधयेत् ॥ ३७ ॥

Defiled is the house of a man, if such a woman enters it. The house of her paramour should be designated as her paternal house. (37)

सम्भारान् शोधयेत् सर्वान् गोकेशैश्च फलोद्भवान् ।
ताम्राणि पञ्चगव्येन कांस्यानि दश भस्मभिः ॥ ३८ ॥

A house defiled by such an unholy presence should be purified by plastering it with *Pañcagavyam;* all earthen vessels should be thrown out of it and clothes and wooden furniture kept therein should be purified in the usual orthodox method. (38)

प्रायश्चित्तं चरेद्विप्रो ब्राह्मणैरुपपादितम् ।
गोद्वयं दक्षिणां दद्यात् प्राजापत्यं समाचरेत् ॥ ३९ ॥

Copper vessels (kept in such a house) should be purified by washing them with *Pañcagavyam,* and utensils made of bell-metal and found therein should be purified by rubbing them with ten kinds of ashes. (39)

इतरेषामहोरात्रं पञ्चगव्येन शोधनम् ।
सपुत्रः सहभृत्यश्च कुर्य्याद् ब्राह्मणभोजनम् ॥ ४० ॥

A *Brāhmaṇa*, in whose house (such a fallen) woman might have stayed, should report the incident to *Brāhmaṇas*, and having performed an expiatory rite according to their direction should gift a pair of cows to them and practise a *Prājāpatyam* penance. (40)

आकाशं वायुरग्निश्च मेध्यं भूमिगतं जलम् ।
न दुष्यन्तीह दर्भाश्च यज्ञेषु चमसास्तथा ॥ ४१ ॥

The owner of such a house, other than a *Brāhmaṇa*, should fast for an entire day and night and purify it with a plastering of *Pañcagavyam* under the circumstance. After that, he should treat the *Brāhmaṇas* to a sumptuous repast in the company of his sons and servants. (41)

उपवासैर्व्रतैः पुण्यैः स्नानसन्ध्यार्च्चनादिभिः ।
जपैर्होमैस्तथा दानैः शुध्यन्ते ब्राह्मणाः सदा ॥ ४२ ॥

The sky air, fire, Chamasa with other utensils and implements of a religious sacrifice, *Kuśa* grass, and terrestrial water are above all defilement. By dint of fasts vows ablutions worship, *Japa* and Homa Brāhmaṇas are always purified. (42)

इति पाराशरे धर्म्मशास्त्रे दशमोऽध्यायः ॥ १० ॥

CHAPTER XI

अभक्ष्यभक्षणप्रायश्चितवर्णनम्

अमेध्यरेतो गोमांसं चाण्डालान्नमथापि वा।
यदि भुक्तन्तु विप्रेण कृच्छ्रं चान्द्रायणं चरेत् ॥ १ ॥

HAVING taken beef, or the boiled rice of a *Caṇḍāla*, or any filthy organic matter such as sperm etc., a *Brāhmaṇa* should expiate his sin by practising a *Cāndrāyaṇa* penance. (1)

तथैव क्षत्रियो वैश्यस्तदर्द्धन्तु समाचरेत्।
शूद्रोऽप्येवं यदा भुङ्क्ते प्राजापत्यं समाचरेत् ॥ २ ॥

A Kṣatāiya or a *Vaiśya,* under the circumstance, should practise a half *Cāndrāyaṇam,* while a Śūdra should regain his purity by a practising a *Prājāpatyam.* (2)

पञ्चगव्यं पिबेच्छूद्रो ब्रह्मकूर्च्चं पिबेद्द्विजः।
एकद्वित्रिचतुर्गाश्च दद्याद्विप्रादनुक्रमात् ॥ ३ ॥

A Śūdra should take *Pañcagavyam;* and a *Brāhmaṇa,* Brahmakūrcam. A *Brāhmaṇa* should gift a cow; a *Kṣatriya,* two; a *Vaiśya,* three; and a *Śūdra,* four cows, under the circumstance. (3)

शूद्रान्नं सूतकस्यान्नमभोज्यस्यान्नमेव च।
शङ्कितं प्रतिषिद्धान्नं पूर्वोच्छिष्टं तथैव च ॥ ४ ॥

यदि भुक्तन्तु विप्रेण अज्ञानादापदापि वा।
ज्ञात्वा समाचरेत् कृच्छ्रं ब्रह्मकूर्च्चन्तु पावनम् ॥ ५ ॥

A *Brāhmaṇa* taking the boiled rice of a Śūdra, or of one unclean with a birth uncleanness, or of one of uncertain caste, as well as the boiled rice which is forbidden to be taken, or is the remainder of another man's meal, out of ignorance, or in a time of distress, should practise a *Kṛcchra* penance on having

come to know thereof, and drink *Brahmakūrcam* by way of expiation. (4—5)

व्यालैर्नकुलमार्ज्जारैरन्नमुच्छिष्टितं यदा।
तिलदर्भोदकैः प्रोक्ष्य शुध्यते नात्र संशयः ॥ ६ ॥

Boiled rice eaten by a snake, mongoose, or cat is purified by sprinkling it over with washings of *Kuśa* grass containing sesame. There can be no double about it. (6)

शूद्रोऽप्यभोज्यं भुक्त्वान्नं पञ्चगव्येन शुध्यति।
क्षत्रियो वापि वैश्यश्च प्राजापत्येन शुध्यति ॥ ७ ॥

Having taken any kind of interdicted boiled rice, a Śūdra is purified by drinking *Panchagavyam;* a *Kṣatriya* or *Vaiśya,* under the circumstance, is purified by practising a *Prājāpatyam* penance. (7)

एकपङ्क्त्युपविष्टानां विप्राणां सह भोजने।
यद्येकोऽपि त्यजेत् पात्रं शेषमन्नं न भोजयेत् ॥ ८ ॥

If a *Brāhmaṇa* leaves his plate and rises up from among a row of *Brāhmaṇas,* at a dinner, the rest shall not eat the remainder of the boiled rice left in their plates. (8)

मोहाद्वा लोभतस्तत्र पङ्क्तावुच्छिष्टभोजने।
प्रायश्चित्तं चरेद्विप्रः कृच्छ्रं सान्तपनन्तथा ॥ ९ ॥

A *Brāhmaṇa,* who eats such a remainder, out of greed or ignorance, should expiate his sin by practising a *Kṛcchra Sāntapanam* penance. (9)

पीयूषश्वेतलशुनवृन्ताकफलगृञ्जनम् ॥ १० ॥
पलाण्डुं वृक्षनिर्यासं देवस्वं कवकानि च।

Having taken, out of ignorance, a white garlic, egg-fruit, turnip or onion, or having unwillingly drunk the milk of a she-camel, or of an ewe, or the milky juice of a tree, a *Brāhmaṇa* should fast for three nights, and regain his purity by taking *Pañcagavyam.* (10-11)

उष्ट्रीक्षीरमविक्षीरमज्ञानाद्भुञ्जते द्विजः ॥ ११ ॥
त्रिरात्रमुपवासी स्यात् पञ्चगव्येन शुध्यति ।

Having eaten a frog or a mouse, out of ignorance, a *Brāhmaṇa*, when be comes to know of it, should fast for an entire day and night, and regain his purity by living on a barley diet. (11-12)

मण्डूकं भक्षयित्वा च मूषिकमांसमेव च ॥ १२ ॥
ज्ञात्वा विप्रस्त्वहोरात्रं यावकान्नेन शुध्यति ।

Brāhmaṇas may always eat without impunity in the houses of *Kṣatriyas* and *Vaiśyas,* clean in their body and spirit and devoted to the performance of religious rites, on the occasion of a *Homa* or *Śrāddha,* whether celebrated in honour of the gods or of their departed manes. (12-13)

क्षत्रियो वापि वैश्यो वा क्रियावन्तौ शुचिव्रतौ ।
तद्गृहेषु द्विजैर्भोज्यं हव्यकव्येषु नित्यशः ॥ १३ ॥

Clarified butter, oil, milk, treacle, and articles of confecrionary cooked in oil and offered by a Śūdra should be taken by a *Brāhmaṇa* only at the bank of a river. (13)

घृतं तैलं तथा क्षीरं गुडं तैलेन पाचितम् ।
गत्वा नदतटे विप्रो भुञ्जीयाच्छुद्रभोजनम् ॥ १४ ॥

What would be the expiation for the sin of a *Brāhmaṇa* who eats the boiled rice of one impure with a birth or death uncleanness? How would the form of expiation very according to the caste of the person whose boiled rice is thus partaken of? (14)

अज्ञानाद्भुञ्जते विप्राः सूतके मृतकेऽपि वा ।
प्रायश्चित्तं कथं तेषां वर्णे वर्णे विनिर्दिशेत् ॥ १५ ॥

गायत्र्यष्ट सहस्रेण शुद्धः स्याच्छूद्रसूतके ।
वैश्यः पञ्चसहस्रेण त्रिसहस्रेण क्षत्रियः ॥ १६ ॥

Having eaten the boiled rice of a Śūdra, impure with a birth uncleanness, a *Brāhmaṇa* should recover his purity by eight thousand times repeating the *Gāyatrī Mantra. Gāyatrī Mantra* a thousand and five thousand times repeated, should be the expiation for respectively eating the boiled rice of a Kṣatriya and Śūdra under the circumstance. (15—16)

ब्राह्मणश्च यदा भुङ्क्ते प्राणायामेन शुध्यति ।
अथवा वामदेव्येन साम्ना चैकेन शुध्यति ॥ १७ ॥

Having eaten the boiled rice of a *Brāhmaṇa,* impure with a birth-uncleanness, a *Brāhmaṇa* should recover his, purity by practising a *Prāṇāyāma* or by reciting the *Vāmadevya Sāman.*(17)

शुष्कञ्च गोरकं स्नेहं शूद्रवेश्मन आगतम् ।
पक्वं विप्रगृहे पूतं भोज्यं तन्मनुरब्रवीत् ॥ १८ ॥

Rice, oil, milk, or any other kind of (raw) edible substance, come from the house of a Śūdra, and cooked in the house of a *Brāhmaṇa,* becomes fit to be eaten by *Brāhmaṇas.* This is the injunction of *Manu.* (18)

आपत्काले तु विप्रेण भुक्तं शूद्रगृहे यदि ।
मनस्तापेन शुध्येत द्रुपदां वा शतं जपेत् ॥ १९ ॥

Repentence purifies a *Brāhmaṇa* that takes boiled rice in the house of a *Śūdra,* during a time of distress, or a hundred repitition of the *Gāyatrī Mantra* is the expiation for his sin, under the circumstance. (19)

दासनापितगोपालकुलमित्रार्द्धसीरिणः ।
एते शूद्रेषु भोज्यान्ना यश्चात्मानं निवेदयेत् ॥ २० ॥

A *Brāhmaṇa* can safely partake of the boiled rice of a *Dāsa, Nāpita, Gopāla, Kulamitra* and *Ardhasīrī,* among *Śūdras,* as well as that of one who as resigned himself (to his care). (20)

शूद्रकन्यासमुत्पन्नो ब्राह्मणेन तु संस्कृतः ।
संस्कृतस्तु भवेद्दासो ह्यसंस्कारैस्तु नापितः ॥ २१ ॥

A son begotten on the person of a Śūdra's daughter by a *Brāhmaṇa,* and duly consecrated with *Brāhmaṇic* rites by another *Brāhmaṇa,* is called a *Dāsa.* A son thus begotten, but not consecrated, is called a *Nāpita.* (21)

क्षत्रियाच्छूद्रकन्यायां समुत्पन्नस्तु यः सुतः ।
स गोपाल इति ज्ञेयो भोज्या विप्रैर्न संशयः ॥ २२ ॥

A son begotten by a Kṣatriya on the person of a Śūdra's daughter is called a *Gopāla,* whose boiled rice a *Brāhmaṇa* can safely partake of. (22)

वैश्यकन्यासमुत्पन्नो ब्राह्मणेन तु संस्कृतः ।
आर्द्धकः स तु विज्ञेयो भोज्यो विप्रैर्न संशयः ॥ २३ ॥

A son, begotten by a *Brāhmaṇa* on a *Vaiśya's* daughter and duly consecrated, is called an *Ārdhaka,* (*Ardhasīrī*), certainly whose boiled rice may be partaken of by a *Brāhmaṇa*. (23)

भाण्डस्थितमभोज्येषु जलं दधि घृतं पयः ।
अकामतस्तु यो भुङ्क्ते प्रायश्चित्तं कथं भवेत् ॥ २४ ॥

What would be the expiation for the sin of a man, who unwittingly drinks milk, water, milk-curd, or clarified butter kept in the vessel of one whose boiled rice should not be partaken of (by a *Brāhmaṇa*)? (24)

ब्राह्मणः क्षत्रियो वैश्यः शूद्रो वाप्युपसर्पति ।
ब्रह्मकूर्च्चोपवासेन यथा वर्णस्य निष्कृतिः ॥ २५ ॥

If a *Brāhmaṇa, Kṣatriya, Vaiśya* or *Śūdra* asks for the form of the expiatory rite (to be performed by him under the circumstance), Taking of *Brahmakūrcam,* or fasting should be enjoined according to the caste of the penitent seeking the expiation. (25)

शूद्राणां नोपवासं स्याच्छूद्रो दानेन शुध्यति ।
ब्रह्मकूर्च्चमहोरात्रं श्वपाकमपि शोधयेत् ॥ २६ ॥

No fasting should be laid down in respect of a Śūdra who is purified by making gifts. The eating of *Brahmakūrcam* for a single day and night serves to purify even a *Caṇḍāla*.(26)

गोमूत्रं गोमयं क्षीरं दधि सर्पि कुशोदकम् ।
निर्दिष्टं पञ्चगव्यन्तु पवित्रं पापनाशनम् ॥ २७ ॥

Loly and sin-absolving is *Pañcagavyam,* which is a compound of cows urine, cow-dung, cows milk, curdled cow-milk, cow-butter in a clarified state, and the washings of *Kuśa* grass. (27)

गोमूत्रं कृष्णवर्णाया: श्वेताया गोमयं हरेत् ।
पयश्च ताम्रवर्णाया रक्ताया दधि चोच्यते ॥ २८ ॥

The urine of a back cow, the cowdung of a white cow, the milk of a copper coloured cow, and the curdled milk of a red cow should be collected (for the compound, *Pañcagavyam*). (28)

कपिलाया घृतं ग्राह्यं सर्वं कापिलमेव वा ।
गोमूत्रस्य पलं दद्याद्दध्नस्त्रिपमुच्यते ॥ २९ ॥

The butter made out of the milk of a*Kapilā* cow or all the above said four articles such as milk, urine, etc., of a *Kapilā* should be collected for concocting the compound. A Pala weight (8 tollas) of cows urine, and three *Pala* weights of curdled cow milk should be given in (the compound, *Pañcagavyam*). (29)

आज्यस्यैकपलं दद्यादगङ्गुष्ठार्द्धन्तु गोमयम् ।
क्षीरं सप्तपलं दद्यात् पलमेकं कुशोदकम् ॥ ३० ॥

A *Pala* weight of clarified cow-butter, cowdung to the length of a half thumb, seven Pala weights of milk, and a *Pala* weight of the washings of *Kuśa* grass should enter into the composition of *Pañcagavyam*. (30)

गायत्र्या गृह्य गोमूत्रं गन्धद्वारेति गोमयम् ।
आप्यायस्वेति च क्षीरं दधिक्राब्णोति वै दधि ॥ ३१ ॥

Cows urine, (under the circumstance) should be taken by reciting the *Gāyatrī Mantra*; cowdung, by reciting the one beinning with *Gandhadvārā*, etc., cow-milk, by reciting the one running as *Apyāyasva* etc., and milk curd by reciting the one commencing as *Dhadhi Kravṇa*, etc. (31)

तेजोसि शुक्रमित्याज्यं देवस्यत्वा कुशोदकम् ।
पञ्चगव्यमृचा पूतं स्थापयेदग्निसन्निधौ ॥ ३२ ॥

Clarified butter should be taken by reciting the *Mantra, Śukram, etc.*, and the washings of *Kuśa* grass, by reciting the one beginning as *Devasyatvā, etc.* The whole (compound) *Pañcagavyam* should be consecrated by chanting the *Ṛk Mantra* and kept by the side of fire. (32)

आपोहिष्ठेति चालोड्य मानस्तोकेति मन्त्रयेत् ।
सप्तावरास्तु ये दर्भा अच्छिन्नाग्राः शुकत्विषः ॥ ३३ ॥

The six aforesaid substance should be mixed together by reciting the *Āpohiṣṭhā, etc., Mantra*, and consecrated by reciting the one, running as *Mānastoka, etc.* A *Homa* should be duly performed with seven *Kuśa* blades with uncut tops and of the colour of a parrot. (33)

एभिरुद्धृत्य होतव्यं पञ्चगव्यं यथाविधि ।
इरावती इदं विष्णुर्मानस्तोके च शंवती ।
एतैरुद्धृत्य होतव्यं हुतशेषं स्वयं पिबेत् ॥ ३४ ॥

The compound (*Pañcagavyam*) should be lifted with such *Kuśa* blades and the penitent should cast it in the sacrificial fire by reciting the *Mantraḥ Irāvatī, Idam Viṣṇu, Mānastoke, Śaṁvatī, etc.* The unoffered remainder of the compound should be taken by the penitent himself. (34)

आलोड्य प्रणवेनैव निर्मथ्य प्रणवेन तु ।
उद्धृत्य प्रणवेनैव पिबेच्च प्रणवेन तु ॥ ३५ ॥

The compound (*Pañcagavyam*) should be stirred by repeating the *Prañava Mantra*, and churned, lifted and taken by the same *Mantra*. (35)

यत्त्वगस्थिगतं पापं देहे तिष्ठति देहिनाम् ।
ब्रह्मकूर्च्चो दहेत् सर्वं यथैवाग्निरिवेन्धनम् ॥ ३६ ॥

The sin that lies ensconced in the skeletal bones of a sinner is all consumed by the *Brahmakūrcam,* as fire consumes its fuel wood. (36)

पिबतः पतितं तोयं भाजने मुखनिःसृतम् ।
अपेयं तद्विजानीयाद्भुक्त्वा चान्द्रायणं चरेत् ॥ ३७ ॥

Impure is the water in a vessel over which drops of water fall dribbling out of the mouth of a drinker. He, who drinks such water, should practise a *Cāndrāyana* penance. (37)

कूपे च पतितं दृष्ट्वा श्वश्रृगालौ च मर्कटम् ।
अस्थिचर्मादि पतितं पीत्वा मेध्या अपो द्विजः ॥ ३८ ॥

A twice-born one drinking the defiled water of a well in which a dog, jackal of monkey has fallen, or in which bones and hairs have been cast, should practise (the following) penance by way of expiation. (38)

नारन्तु कूपे काकञ्च विडवराहखरोष्ट्रकम् ।
गावयं सौप्रतीकञ्च मयूरं खड्गकं तथा ॥ ३९ ॥

वैयाघ्रमार्क्षं सैंहं वा कुणपं यदि मज्जति ॥ ४० ॥

If a skeletal bone or hair of a man, crow, cat, boar, ass, camel, cow (bullock), elephant, peacock, rhinoceros, tiger, bear, or lion, falls into a well, or tank, the water of that well or tank should be considered as defiled. (39—40)

तडागस्याथ दुष्टस्य पीतं स्यादुदकं यदि ।
प्रायश्चित्तं भवेत् पुंसः क्रमेणैतेन सर्वशः ॥ ४१ ॥

Those, wo drink the water of such a tank (or well), should recover their purity by practising the following expiatory penances. (41)

विप्रः शुध्येस्त्रिरात्रेण क्षत्रियस्तु दिनद्वयात् ।
एकाहेन तु वैश्यस्तु शूद्रो नक्तेन शुध्यति ॥ ४२ ॥

A *Brāhmaṇa* becomes pure by fasting for three nights (under the circumstance); a Kṣatriya, by observing a fast for two days; a *Vaiśya*, by fasting for an entire day and night, and a Śūdra, by fasting for a night only. (42)

परपाकनिवृत्तस्य परपाकरतस्य च ।
अपचस्य च भुक्त्वान्नं द्विजश्चान्द्रायणं चरेत् ॥ ४३ ॥

A *Brāhmaṇa*, who eats boiled rice of one who does not cook his own food, or cooks the food of another, or eats boiled rice cooked by another, should practise a *Cāndrāyaṇa* penance. (43)

अपचस्य च यद्दान दातुश्चात्य कुतः फलम् ।
दाता प्रतिग्रहीता च द्वौ तौ निरयगामिनौ ॥ ४४ ॥

What is the merit of making a gift to a *Apaca* (*lit.*, who does not cook his own food) *Brāhmaṇa*, in as much as both the giver and recipient of the gift go to hell. (44)

गृहीत्वाग्निं समारोप्य पञ्चयज्ञान्न वर्त्तयेत् ।
परपाकनिवृत्तोऽसौ मुनिभिः परिकीर्त्तितः ॥ ४५ ॥

He, who having duly consecrated the sacred fire does not perform therewith the five domestic sacrifices, each day, is called *Parapākanivṛtta* by the *Munis*. (45)

पञ्चयज्ञं स्वयं कृत्वा परान्नेनोपजीवति ।
सततं प्रातरुत्थाय परपाकरतो हि सः ॥ ४६ ॥

He, who having quitted his bed at early dawn and performed the five daily domestic sacrifices, lives on another mans boiled rice, is called a *Parapāka*. (46)

गृहस्थधर्म्मयो विप्रो ददाति परिवर्ज्जितः ।
ऋषिभिर्धर्म्मतत्त्वज्ञैरपचः परिकीर्त्तितः ॥ ४७ ॥

He, who, although not a house-holder himself, makes gifts to *Brāhmaṇas*, is called an *Apaca*. (47)

युगे युगे च ये धर्म्मास्तेषु धर्म्मेषु ये द्विजाः ।
तेषां निन्दा न कर्त्तव्या युगरूपा हि ब्राह्मणाः ॥ ४८ ॥

Brāhmaṇas, true to the duties of each *Yuga* they are born in, should not be in any way censured, since they are the embodiments of the spirit of a *Yuga*. (48)

हुङ्कारं ब्राह्मणस्योक्त्वा त्वङ्कारश्च गरीयसः ।
स्नात्वा तिष्ठन्नहःशेषमभिवाद्य प्रसादयेत् ॥ ४९ ॥

Having uttered a menacing sound (*Huṅkāra*) to a *Brāhmaṇa*, or having bethoued ones superior, one should bathe and propitiate him for the whole day. (49)

ताडयित्वा तृणेनापि कण्ठे वावद्ध्य वाससा ।
विवादेनापि निर्ज्जित्य प्रणिपत्य प्रसादयेत् ॥ ५० ॥

Having chastised a *Brāhmaṇa* with a chord of rush, or dragged him by the neck with a peace of cloth, or defeated him in a quarrel, one should propitiate him by falling down at his feet. (50)

अवगूर्य्य त्वहोरात्रं त्रिरात्रं क्षितिपातने ।
अतिकृच्छ्रञ्च रुधिरे कृच्छ्रमन्तरशोणिते ॥ ५१ ॥

Having threatened a *Brāhmaṇa* with a stick, one should (expiate ones sin) by fasting for an entire night; having floored, or brought him down on the ground, one should fast for three nights; having drawn blood out of his body, one should practise an *Ati Kṛcchra* penance, while having assaulted him in a manner so as to cause any bruise on his body, one should practise a *Kṛcchra* by way of expiation. (51)

नवाहमतिकृच्छ्रं स्यात् पाणिपूरान्नभोजनम् ।
त्रिरात्रमुपवासः स्यादितिकृच्छ्रः स उच्यते ॥ ५२ ॥

Living on a quantity of boiled rice that can be held in the palm of ones hand constitutes the practice of an *Ati-Kṛcchra* penance, while a continuous fasting for three days constitutes that of a *Kṛcchra Vratam.* (52)

सर्वेषामेव पापानां सङ्करे समुपस्थिते ।
शतसहस्रमभ्यस्ता गायत्रीशोधनं परम् ॥ ५३ ॥

A hundred thousand repetition of the *Gāyatri Mantrah* should be regarded as the expiation in a case in which all or multifarious sins have been combinedly committed. (53)

इति पाराशरे धर्म्मशास्त्रे एकादशोऽध्यायः ॥ ११ ॥

CHAPTER XII

शुद्धिवर्णनम्

दुःस्वप्न यदि पश्येत् तु वान्ते वा क्षुरकर्म्मणि ।
मैथुने प्रेतधूमे च स्नानमेव विधीयते ॥ १ ॥

A MAN should bathe after having dreamt a bad dream, or after having vomitted, or shaved himself, or after having known a woman, or after an exposure to the smoke of a cremation ground. (1)

अज्ञानात् प्राश्य विण्मूत्रं सुरां वा पिबते यदि ।
पुनः संस्कारमर्हन्ति त्रयो वर्णा द्विजातयः ॥ २ ॥

Members of the three twiçe-born castes, after having unwillingly taken wine, urine, or any kind of fecal matter, should again get themselves duly consecreated. (2)

अजिनं मेखला दण्डो भैक्षचर्य्या व्रतानि च ।
निवर्त्तन्ते द्विजातीनां पुनः संस्कारकर्म्मणि ॥ ३ ॥

The use of an antelope-skin, rush-girdle (Mekhalā), mendicant's rod, as well as the practice of vows and alms-taking are excluded from a rite of re-consecration. (3)

स्त्रीशूद्रस्य तु शुद्ध्यर्थं प्राजापत्यं विधीयते ।
पञ्चगव्यं ततः कृत्वा स्नात्वा पीत्वा विशुध्यति ॥ ४ ॥

The practice of a *Prājāpatyam* penance is the expiation for Śūdra, or woman, under the circumstance. He or she should regain his or her personal purity by bathing and taking the compound, *Pañcagavyam*. (4)

जलाग्निपतने चैव प्रव्रज्यानाशकेषु च।
प्रत्यवसितमेतेषां कथं शुद्धिर्विधीयते ॥ ५ ॥

What should be the form of expiation in the event of any obstruction to ones daily rite of ablution, or on the extinction of the sacred fire in ones house, or on the accidental break of ones vow. (5)

प्राजापत्यद्वयेनापि तीर्थाभिगमनेन च।
वृषैकादशदानेन वर्णा शुध्यन्ति ते त्रयः ॥ ६ ॥

Members of the three social orders (*Kṣatriya, Vaiśya* and *Śūdra*) should regain their purity either by practising two *Prājāpatyas*, or by resorting to a place of pilgrimage, or by making a gift of eleven kine. (6)

ब्राह्मणस्य प्रवक्ष्यामि वनं गत्वा चतुष्पथम्।
सशिखं वपनं कृत्वा प्राजापत्यत्रयं चरेत् ॥ ७ ॥

गोद्वयं दक्षिणां दद्याच्छुद्धिं स्वायम्भुवोऽब्रवीत्।
मुच्यते तेन पापेन ब्राह्मणत्वं च गच्छति ॥ ८ ॥

Now I shall speak about the form of expiation in respect o a *Brāhmaṇa* (under the circumstance). He should betake himself to a forest, shave his head together with the tuft of hair on its crown, at a crossing of two roads therein, practise three *Prājāpatyas*, and make the gift of a cow with a bullock to a *Brāhmaṇa*, whereby he would recover his purity as narrated by the self-origined (*Svāyambhuva*) *Manu*. (7—8)

स्नानानि पञ्च पुण्यानि कीर्त्तितानि मनीषिभिः।
आग्नेयं वारुणं ब्राह्मं वायव्यं दिव्यमेव च ॥ ९ ॥

The holy ones have described five kinds of bathing such as *Āgneyam, Vāruṇam, Brāhmam* and *Divyam*. (9)

आग्नेयं भस्मना स्नानमवगाह्य तु वारुणम्।
आपोहिष्ठेति तद् ब्राह्मं वायव्यं रजसा स्मृतम् ॥ १० ॥

An *Āgneyam* bath consists in rubbing one's body with ashes; a bath by plunging in river is called *Vāruṇam;* the one by reciting the *Āpohiṣṭhā Mantra* is called *Brāhmam,* while the one by getting oneself drenched when the sun shines is called *Divyam,* the one

in which the bather rubs his body with dust being called *Vāyavyam.* (10)

यत्तु सातपवर्षेण स्नानं तद्दिव्यमुच्यते ।
तत्र स्नाने तु गङ्गायां स्नातो भवति मानवः ॥ ११ ॥

He, who bathes at the occurrence of (such a) phenomenon, acquires the merit of performing an ablution in the Gaṅgas. (11)

स्नानार्थं विप्रमायान्तं देवाः पितृगणैः सह ।
गडुभूता हि गच्छन्ति तृषार्त्ताः सलिलार्थिनः ॥ १२ ॥

The Gods and *Pitṛs* in aerial shapes, thirsty and in need of water, follow a *Brāhmaṇa* out on bathing, with the hope of obtaining libations of water. (12)

निराशास्ते निवर्त्तन्ते वस्त्रनिष्पीडने कृते ।
तस्मान्न पीडयेद्वस्त्रमकृत्वा पितृतर्पणम् ॥ १३ ॥

In dispair do they return on having seen him squeezing water out of his cloth, hence, one should not twist ones wet cloth (after a bath) before offering libations of water unto ones departed manes. (13)

विधुनोति हि यः केशान् स्नातः प्रस्रवतो द्विजः ।
आचामेद्वा जलस्थेऽपि स बाह्यः पितृदैवतैः ॥ १४ ॥

The *Pitṛs* abjure the libations of water offered by him, who forcibly brushes the water out of his hair after a bath, or spits out the water on the surface of water in connection with the performance of a rite of *Āchamanam.* (14)

शिरः प्रावृत्तकं वद्धवा मुक्तकच्छशिखोऽपि वा ।
विना यज्ञोपवीतेन आचान्तोऽप्यशुचिर्भवेत् ॥ १५ ॥

A twice-born one, ever after having made an *Ācamanaṁ* (a rite of rinsing ones mouth with water) with a turban on ones head, or without tucking them of one's lower garment into the waist band (*Muktakaccha*), or without holding the holy thread on his shoulder, should be regarded as impure. (15)

जले स्थलस्थो नाचामेज्जलस्थश्च बहिः स्थले।
उभे स्पृष्ट्वा समाचान्त उभयत्र शुचिर्भवेत्॥ १६॥

Sitting on land one should not perform an *Ācamanam* on water, nor on land while standing in water; he, who, by touching both land water, performs a rite of *Āchamanam* under either circumstance, becomes pure. (16)

स्नात्वा पीत्वा क्षुते सुप्ते भुक्ते रथ्योपसर्पणे।
आचान्तः पुनराचामेद्वासो विपरिधाय च॥ १७॥

A man should again rinse his mouth with water after having sneezed, coughed, eaten, or risen from a sleep or changed his cloth, or after a walk, although he might have rinsed his mouth before. (17)

क्षुते निष्ठीवने चैव दन्तोच्छिष्टे तथावृते।
पतितानाञ्च सम्भाषे दक्षिणं श्रवणं स्पृशेत्॥ १८॥

A *Brāhmaṇa* should touch his right ear after having sneezed, spitted, or spoken a lie, or pricked his teeth, or conversed with a degraded person. (18)

ब्रह्मा विष्णुश्चं रुद्रश्च सोमः सूर्य्योऽनिलस्तथा।
ते सर्वे ह्यपि तिष्ठन्ति कर्णे विप्रस्य दक्षिणे॥ १९॥

(The gods) Brahmā, Viṣṇuḥ, Rudraḥ, the sun, the moon, and the wind-god reside in the right ear of a *Brāhmaṇa*. (19)

दिवाकरकरैः पूतं दिवास्नानं प्रशस्यते।
अप्रशस्तं निशि स्नानं राहोरन्यत्र दर्शनात्॥ २०॥

Commendable is a bath, during the day, in waters purified by the rays of the sun. a night bath, other than one made under the auspicies, of a lunar eclipse, is always prohibited. (20).

मरुतो वसवो रुद्रा आदित्याश्चादिदेवताः।
सर्वे सोमे विलीयन्ते तस्मात् स्नानन्तु तद्ग्रहे॥ २१॥

Maruts, Vasus, Rudras, Ādityas and other gods are merged in (reside in) the moon, hence; a bath under the auspicies of a lunar eclipse is enjoined as obligatory in the scriptures. (21)

खलयज्ञे विवाहे च संक्रान्तौ ग्रहणेषु च ।
सर्वर्य्यां दानमेतेषु नान्यत्रेति विनिश्चयः ॥ २२ ॥

A gift, other than the one made on the occasion of a wedding ceremony, lunar eclipse, or *Saṅkrānti* passing of the sun over to the next zodical sign, or under the auspicies of a religious sacrifice (celebrated in connection with the harvesting and threshing of new corn), should not be made in the night. (22)

पुत्रजन्मनि यज्ञे च तथा चात्ययकर्म्मणि ।
राहोश्च दर्शने दानं प्रशस्तं नान्यथा निशि ॥ २३ ॥

A gift in connection with the birth of ones son or the celebration of a religious sacrifice, or with the performance of a benedictory rite, or made under the auspicies of a lunar eclipse, may be made during the night. (23)

महानिशा तु विज्ञेया मध्यस्थप्रहरद्वयम् ।
प्रदोषपश्चिमौ यामौ दिनवत् स्नानमाचरेत् ॥ २४ ॥

The two middle quarters (*Praharas*) of the night are called *Mahāniśā*. Bathing is not prohibited during the first and last quarter of the night, as in the day. (24)

चैत्यवृक्षश्चितिस्थश्च चण्डालः सोमविक्रयी ।
एतांस्तु ब्राह्मणः स्पृष्ट्वा सवासा जलमाविशेत् ॥ २५ ॥

A *Brāhmaṇa* having touched a tree growing on a *Caitya* (a tomb stone), a *Caṇḍāla*, or a seller of *Soma* should bathe with all his clothes on. (25)

अस्थिसञ्चयनात् पूर्वं रुदित्वा स्नानमाचरेत् ।
अन्तर्दशाहे विप्रस्य पूर्वमाचमनं भवेत् ॥ २६ ॥

Weeping before the collection of the bits of skeletal bones of a deceased relation by one after cremation should be expited by an ablution. A *Brāhmaṇa* weeping for a dead friend or relation within ten days of his death should perform an *Ācamanam* before bathing. (26)

सर्वं गङ्गासमं तोयं राहुग्रस्ते दिवाकरे।
सोमग्रहे तथैवोक्तं स्नानदानादिकर्म्मसु ॥ २७ ॥

On the occasion of a solar or lunar eclipse, all streams or reservoirs of water become as sacred as the Gaṅgas in respect of making gifts or ablutions therewith. (27)

कुशपूतन्तु यत् स्थानं कुशेनोपस्पृशेद्द्विजः।
कुशेनोद्धृततोयं यत् सोमपानसमं स्मृतम् ॥ २८ ॥

By bathing in water consecrated with the blades of holy *Kuśa* grass, or by performing a rite of a *Ācamanam* therewith, or by drinking such water, a *Brāhmaṇa* acquires the merit of drinking *Soma* juice. (28)

अग्निकार्य्यात् परिभ्रष्टाः सन्ध्योपासनवर्ज्जिताः।
वेदं चैवानधीयानाः सर्वे ते वृषलाः स्मृताः ॥ २९ ॥

Brāhmaṇas, devoid of *Sandhyā* and prayer, oustead of the office of keeping the consecrated fire, and unmindful of the study of the *Vedas*, are called *Vṛṣalas*. (29)

अस्माद्वृषलभीतेन ब्राह्मणेन विशेषतः।
अध्येतव्योऽप्येकदेशो यदि सर्वं न शक्यते ॥ ३० ॥

A *Brāhmaṇa*, who is afraid of being thus degraded to the low status of a *Vṛṣala*, should read at least one chapter of, if incapable of reading, the entire collection (*Vedas*). (30)

शूद्रान्नरसपुष्टस्याप्यधीयानस्य नित्यशः।
जपतो जुह्वतो वापि गतिरुर्ध्वा न विद्यते ॥ ३१ ॥

A *Brāhmaṇa*, who lives on the boiled rice of a Śūdra, although he be a daily reader of the *Vedas*, or a daily performer of *Japas* and *Homas*, does not come by a better fate. (31)

शूद्रान्नं शूद्रसम्पर्कं शूद्रेण तु सहासनम्।
शूद्राज्ज्ञानागमश्चापि ज्वलन्तमपि पातयेत् ॥ ३२ ॥

The knowledge, that is acquired from a Śūdra, partaking of a Śūdra's boiled rice, the act of sharing the same bed or seat with a Śūdra, as well as his touch or contact, drags down a *Brāhmaṇa*, even if effulgent with the light of wisdom, to the degraded level of a Śudra. (32)

मृतसूतकपुष्टाङ्गो द्विजः शूद्रान्नभोजने ।
अहं तां न विजानामि कां कां योनिं गमिष्यति ॥ ३३ ॥

Verily, I do not know, my child, in what kind of womb will a *Brāhmaṇa* be reborn in his next birth, that feeds himself fat on the boiled rice of a Śūdra, impure with a birth or death-uncleanness. (33)

गृध्रो द्वादश जन्मानि दश जन्मानि शूकरः ।
श्वयोनौ सप्त जन्म स्यादित्येवं मनुरब्रवीत् ॥ ३४ ॥

He will be born as a vulture in his twelve successive incarnations; as a hog, in his next ten; and as a dog, in his next seven. This is the opinion of *Manu*. (34)

दक्षिणार्थन्तु यो विप्रः शूद्रस्य जुहुयाद्धविः ।
ब्राह्मणस्तु भवेच्छूद्रः शूद्रस्तु ब्राह्मणो भवेत् ॥ ३५ ॥

A *Brāhmaṇa*, who in consideration of a honorarium casts libations of clarified butter in fire on behalf of a Śūdra, is himself degraded to the status of Śūdra, while the latter is elevated to that of a *Brāhmaṇa*. (35)

मौनव्रतं समाश्रित्य आसीनो न वदेद्द्विजः ।
भुञ्जानो हि वदेद्यस्तु तदन्नं परिवर्ज्जयेत् ॥ ३६ ॥

Having observed a vow of silence, a *Brāhmaṇa* should not speak; having spoken during a meal a *Brāhmaṇa* should discard the remainder of his food. (36)

अर्द्धे भुक्ते तु यो विप्रस्तस्मिन् पात्रे जलं पिबेत् ।
हतं दैवञ्च पित्र्यञ्च आत्मानं चोपघातयेत् ॥ ३७ ॥

A *Brāhmaṇa*, who, at the middle of his meal, drinks water out of the plate in which he has been eating, degrades his own self; abortive are the *Śrāddhas* performed by him in honour of the gods, or of his departed manes. (37)

भाजनेषु च तिष्ठत्सु स्वस्ति कुर्वन्ति ये द्विजाः ।
न देवास्तृप्तिमायान्ति निराशाः पितरस्तथा ॥ ३८ ॥

The *Pitṛs* return in despair, and the gods, unpropitiated, from the presence of a *Brāhmaṇa*, who does not offer libations of water unto them, even having got the proper libatory vessels by his side. (38)

गृहस्थस्तु यदा युक्तो धर्म्ममेवानुचिन्तयेत्।
पोष्यधर्म्मार्थसिद्ध्यर्थं न्यायवर्त्ती सुबुद्धिमान्॥ ३९ ॥

If a house-holder, an intelligent and upright *Brāhmaṇa*, should always think of supporting his family and dependants with means in perfect conformity with the dictates of good conscience. (39)

न्यायोपार्जितवित्तेन कर्त्तव्यं ज्ञानरक्षणम्।
अन्यायेन तु यो जीवेत् सर्वकर्म्मबहिष्कृतः॥ ४० ॥

A *Brāhmaṇa* should acquire and cultivate knowledge with money earned by honest means. A dishonest or unfair means of livelihood degrades a *Brāhmaṇa*, and divests him of the right of performing any religious rite whatsoever. (40)

अग्निचित् कपिला सत्री राजा भिक्षुर्महोदधिः।
दृष्टमात्रं पुनन्त्येते तस्मात् पश्येत्तु नित्यशः॥ ४१ ॥

Holy is the sight of a king, *Kapilā* cow, or ocean, or of a *Brāhmaṇa*, with the consecrated fire and well-versed in the *Vedas*, hence, one should try to see them, every day. (41)

अरणिं कृष्णमार्ज्जारं चन्दनं सुमणिं घृतम।
तिलान् कृष्णाजिनं छागं गृहे चैतानि रक्षयेत्॥ ४२ ॥

A fire-churner, a black cat, a black goat, and sandal-wood, as well as a good jem, clarified butter, sesame, and a black antelope-skin should be kept in ones house. (42)

गवां शतं सैकवृषं यत्र तिष्ठत्ययन्त्रितम्।
तत् क्षेत्रं दशगुणितं गोचर्म्म परिकीर्त्तितम्॥ ४३ ॥

A field measuring ten times the area of one in which a hundred kine can roam about unfettered in the company of a youthful bullock is called a *Gocarma*. (43)

ब्रह्महत्यादिभिर्म्मर्त्यो मनोवाक्कायकर्म्मजैः ।
एतद्गोचर्म्मदानेन मुच्यते सर्वकिल्विषैः ।। ४४ ।।

One, guilty of a heinous sin, like an act of *Brāhmaṇa*-killing, either by body, mind speech or act, should expiate it by making the gift of a *Gocarma*. (44)

कुटुम्बिने दरिद्राय श्रौत्रियाय विशेषतः ।
यद्दानं दीयते तस्मै तदायुर्वृद्धिकारकम् ।। ४५ ।।

A gift made to a poor relation, or specially to a *Brāhmaṇa*, well-versed in the *Vedas*, tends to increase the longevity of its giver. (45)

आ षोडशदिनादर्वाक् स्नानमेव रजस्वला ।
अत ऊर्द्ध्वं त्रिरात्रं स्यादुशना मुनिरब्रवीत् ।। ४६ ।।

A woman, menstruating a second time within sixteen days of her last flow, would be pure again by an ablution, that day, while she should remain unclean for three days, if it occurs after the sixteenth day. This is the opinion of *Manu* and *Uśanā*. (46)

युगं युगद्वयं चैव वियुगञ्च चतुर्युगम् ।
चाण्डालसूतिकोदक्यापतितानामधः क्रमात् ।। ४७ ।।

Having touched a *Caṇḍāla* woman, a *Brāhmaṇa* remains unclean for two days, having touched a parturent woman he remains unclean for three days, having touched a woman in her menses he remains unclean for six days, and having touched a degraded woman he remains unclean for eight days. (47)

ततः सन्निधिमात्रेण सचेलं स्नानमाचरेत् ।
स्नात्वावलोकयेत् सूर्य्यमज्ञानात् स्पृशते यदि ।। ४८ ।।

Having approached any of these person, a *Brāhmaṇa* should bathe with all his clothes on, and regain his purity by a look at the sun after having unknowingly touched her. (48)

वापीकूपतडागेषु ब्राह्मणो ज्ञानदुर्बलः ।
तोयं पिबति वक्त्रेण श्वयोनौ जायते ध्रुवम् ॥ ४९ ॥

A foolish *Brāhmaṇa,* who sucks water with his mouth out of a well or tank, is sure to be reborn as a dog in his next birth. (49)

यस्तु क्रुद्धः पुमान् भार्य्यां प्रतिज्ञायाप्यगम्यताम् ।
पुनरिच्छति तां गन्तुं विप्रमध्ये तु श्रावयेत् ॥ ५० ॥

A *Brāhmaṇa* wishing to revisit his wife, after having solemnly abjured her company and declared her as an interdicted woman, should announce his intion to *Brāhmaṇas.* (50)

श्रान्तः क्रुद्धस्तमोभ्रान्त्या क्षुत्पिपासाभयार्दितः ।
दानं पुण्यमकृत्वा च प्रायश्चित्तं दिनत्रयम् ॥ ५१ ॥

He, who fails to make gifts, or practise virtues, out of physical exhaustion, anger, ignorance, or nescience should practise the following expiatory penance for three days. (51)

उपस्पृशेत् त्रिषवणं महानद्युपसङ्गमे ।
चोर्णान्ते चैव गां दद्याद् ब्राह्मणान् भोजयेद्दश ॥ ५२ ॥

Thrice he should bathe, each day, at the confluence of the *Mahānadī,* and make gifts of ten kine to *Brāhmaṇas* thereafter. (52)

दुराचारस्य विप्रस्य निषिद्धाचरणस्य च ।
अन्नं भुक्त्वा द्विजः कुर्य्याद्दिनमेकमभोजनम् ॥ ५३ ॥

Having eaten the boiled rice of a *Brāhmaṇa* a do seed to sinful or vicious habits, one should observe a fast for an entire day and night. (53)

सदाचारस्य विप्रस्य तथा वेदान्तवादिनः ।
भुक्त्वान्नं मुच्यते पापादहोरात्रन्तु वै नरः ॥ ५४ ॥

Having partaken of boiled rice of a righteous *Brāhmaṇa,* well versed in the *Vedāntas,* even for a single day and night, one is absolved of ones sin. (54)

ऊद्ध्वोच्छिष्टमधोच्छिष्टमन्तरीक्षमृतौ तथा।
कृच्छ्रत्रयं प्रकुर्वीत अशौचमरणे तथा ॥ ५५ ॥

Three *Kṛcchra* penances should be practised in connection with the death of him who dies with his face or anus unwashed, or expires suspended in the air with his feet not touching the ground. (55)

कृच्छ्रे देव्ययुतञ्चैव प्राणायामशतत्रयम्।
पुण्यतीर्थेनार्द्रशिरः स्नानं द्वादशसङ्ख्या।
द्वियोजनं तीर्थयात्रा कृच्छ्रमेवं प्रकल्पितम् ॥ ५६ ॥

The *Gāyatrī Mantra* should be repeated ten thousand times, and three hundred times the *Prāṇāyāma* should be practised. Twelve times the penitent should bathe, without rubbing his hairs dry, at any sacred pool, and make a pilgrimage, thereafter, to a shrine, not less than twelve *krośas* distant from his place of residence. This is what constitutes the practice of *Kṛcchra Vratam*, under the circumstance. (56)

गृहस्थः कामतः कुर्य्याद्रितसः सेचनं भुवि।
सहस्रन्तु जपेद्देव्याः प्राणायामैस्त्रिभिः सह ॥ ५७ ॥

A house holder, who, mad with lust, ejects his seed on the ground (practises masturbation), should repeat the *Gāyatrī*, a thousand times, and thrice practise the *Prāṇāyāma*. (57)

चातुर्वेद्योपपन्नस्तु विधिवद्ब्रह्मघातके।
समुद्रसेतुगमने प्रायश्चित्तं विनिर्दिशेत् ॥ ५८ ॥

On a *Brāhmaṇa*-killer having asked a *Brāhmaṇa* well versed in the four *Vedas*, about the form of expiation (to be gone through in his case), he should advise the miscreant to resort to the shrine at *Setubandha*. (58)

सेतुबन्धपथे भिक्षां चातुर्वर्ण्यात् समाचरेत्।
वर्ज्जयित्वा विकर्म्मस्थांश्छत्रोपानद्विवर्जितः ॥ ५९ ॥

Abjuring the use of shoes and umbrella, he should live by begging alms of the four social orders on his way to *Setubandha*, not seeking the gifts of the unrighteous. (59)

अहं दुष्कृतकर्म्मा वै महापातककारकः ।
गृहद्वारेषु तिष्ठामि भिक्षार्थो ब्रह्मघातकः ॥ ६० ॥

He shall ask for alms by saying. "I am a miscreant, I have killed a *Brāhmaṇa*, now do I stand at your door for alms." (60)

गोकुलेषु वसेच्चैव ग्रामेषु नगरेषु च ।
तथा वनेषु तीर्थेषु नदीप्रस्रवणेषु च ॥ ६१ ॥

He should live either in forests, or by the side of sacred fountains, or on the banks of holy rivers, or in cowsheds if staying in a town or village, during the time, confessing his sin to them all the while. (61)

एतेषु ख्यापयन्नेनः पुण्यं गत्वा तु सागरम् ।
दशयोजनविस्तीर्णं शतयोजनमायतम् ॥ ६२ ॥

रामचन्द्रसमादिष्टं नलसञ्चयनञ्चितम् ।
सेतुं दृष्ट्वा समुद्रस्य ब्रह्महत्यां व्यपोहति ॥ ६३ ॥

Thereafter he should visit the stone bridge, ten thousand *Yojanas* long and a hundred *Yojanas* wide, built by the monkey general *Nala* across the ocean at the command of *Rāma*, whereby his sin of *Brāhmaṇicide* would be extinguished. (62—63)

यजेत वाश्वमेधेन राजा तु पृथिवीपतिः ॥ ६४ ॥
पुनः प्रत्यागतो वेश्म वासार्थमुपसर्पति ।

सपुत्रः सह भृत्यैश्च कुर्य्याद्ब्राह्मणभोजनम् ॥ ६५ ॥
गाश्चैवैकशतं दद्याच्चातुर्वैद्येषु दक्षिणाम् ।

A king guilty of *Brāhmaṇicide* should expiate his sin by celebrating a horse-sacrifice. The pilgrim in (the preceding case) or the sacrificial horse having returned from *Setubandha*, he or the king should treat the *Brāhmaṇas* to a sumptuous repast, in the company of his sons and servants, and make gifts of a hundred kine to *Brāhmaṇas*, well-versed in the four *Vedas*. (64-66)

ब्राह्मणानां प्रसादेन ब्रह्महा तु विमुच्यते ॥ ६६ ॥
सवनस्थां स्त्रियं हत्वा ब्रह्महत्याव्रतं चरेत् ।

A *Brāhmaṇa* killer may be exonerated of his sin through the grace of the *Brāhmaṇas*. A person having killed his wife during the observance of a vow should practise a penance similar to that enjoined in connection with *Brāhmaṇicide*. (66-67)

मद्यपश्च द्विजः कुर्य्यान्नदीं गत्वा समुद्रगाम् ॥ ६७ ॥
चान्द्रायणे ततश्चीर्णे कुर्य्याद् ब्राह्मणभोजनम् ।
अनुडुत्सहितां गाञ्च दद्याद्विप्रेषु दक्षिणाम् ॥ ६८ ॥

A drunkard *Brāhmaṇa* should expiate his sin by resorting to the shore of a river that runs into a sea, and by, there, practising a *Cāndrāyaṇa* penance, after which, he should feed the Brāhmaṇas, and make the gift of a cow and bullock to them. (67—68)

अपहृत्य सुवर्णन्तु ब्राह्मणस्य ततः स्वयम् ।
गच्छेन्मुषलमादाय राजाभ्यासं बधाय तु ॥ ६९ ॥

Having stolen gold, belonging to a *Brāhmaṇa*, the stealer should approach the king of the country with a club in his hand, and ask him to kill him on the spot. (69)

ततः शुद्धिमवाप्नोति राज्ञासौ मुक्त एव च ।
कामकारकृतं यत् स्यान्नान्यथा बधमर्हति ॥ ७० ॥

Discharged by the king, the stealer will get rid of his sin; but the king shall capitally punish him who has intentionally stolen (such gold). (70)

आसनादयनाद्यानात् सम्भाषात् सहयोजनात् ।
संक्रामन्ति हि पापानि तैलबिन्दुरिवाम्भसि ॥ ७१ ॥

As oil, drops poured on water soon spread over its surface, so sin is contaminated from one person to another by the use of the same bed, seat, or cusion, or through contact and conversation. (71)

चान्द्रायणं यावकञ्च तुलापुरुष एव च ।
गवाञ्चैवानुगमनं सर्वपापप्रणाशनम् ॥ ७२ ॥

All sins are extinguished through the practice of *Cāndrāyaṇa* or *Tulśpuruṣa* penance, as well as by living on barley diet, or by following the cows to pasturage. (72)

एतत् पाराशरं शास्त्रं श्लोकानां शतपञ्चकम् ।
द्विनवत्या समायुक्तं धर्म्मशास्त्रस्य संग्रहः ॥ ७३ ॥

Thus is compiled the *Dharma Śāstra* by the holy Parāśara, composed of five hundred and ninty-nine verses. (73)

यथाध्ययनकर्म्माणि धर्म्मशास्त्रमिदं तथा ।
अध्येतव्यं प्रयत्नेन नियतं स्वर्गगामिना ॥ ७४ ॥

A perusal of this *Dharma Śāstra*, like a study of the Vedas, is equally obligatory on those, who aspire to a residence in heaven (after death.) (74)

इति पाराशरे धर्म्मशास्त्रे द्वादशोऽध्यायः ॥ १२ ॥

THE END.

शङ्खसंहिता
Śaṅkha Saṁhitā

CHAPTER I
ब्राह्मणादिनांकर्म

स्वयम्भुवे नमस्कृत्य सृष्टिसंहारकारिणे।
चातुर्व्वर्ण्यहितार्थाय शङ्खः शास्त्रमथाकरोत्॥ १॥

HAVING made obeisanc to the Self-begotten one, the cause or creation and dissolution of the Univers, Śaṅkha, for the good of the four-fold social order, has framed this Code of Laws. (1)

यजनं याजनं दानं तथैवाध्यापनक्रियाम्।
प्रतिग्रहञ्चाध्ययनं विप्रः कर्म्माणि करायेत्॥ २॥

Celebration of religious sacrifices, officiating as priests at the celebration of religious sacrifices, gift-making, teaching, acceptance of gifts, and study are (the acts), which should be done by a *Brāhmaṇa*. (2)

दानमध्ययनञ्चैव यजनञ्च यथाविधि।
क्षत्रियस्य तु वैश्यस्य कर्म्मेदं परिकीर्त्तितम्॥ ३॥

Gift-making, study, and due celebration of religious sacrifices are (acts), which should be done by a Kṣatriya or *Vaiśya*. (3)

क्षत्रियस्य विशेषेण प्रजानां परिपालनम्।
कृषिगोरक्षवाणिज्यं वैश्यस्य परीकीर्त्तितम्॥ ४॥

Protection of his subjects should be the specific duty of a Kṣatriya; trade, agriculture, and rearing of cattle are the specific duties of a Vaiśya. (4)

शूद्रस्य द्विजशुश्रूषा सर्व्वशिल्पानि चाप्यथ ।
क्षमा सत्यं दमः शौचं सर्व्वेषामविशेषतः ।। ५ ।।

Sercing the Brāhmaṇas, and performance of different handicrafts should be the specific duties of a Śūdra. Practice of forbearances, truthfulness, and self-control, and cleanliness of body and spirit are equally obligatory on all, without any distinction of caste. (5)

ब्राह्मणाःक्षत्रियाः वैश्यास्त्रयो वर्णा द्विजातयः ।
तेषां जन्म द्वितीयन्तु विज्ञेयं मौञ्जिबन्धनम् ।। ६ ।।

Brāhmaṇas, Kṣatriyas, and Vaiśyas are the three twice-born castes; their second birth takes place on the occasion of putting on the girdle of sacred rush. (6)

आचार्य्यस्तु पिता प्रोक्तः सावित्री जननी तथा ।
ब्रह्मक्षत्रविशाञ्चैव मौञ्जिबन्धनजन्मनि ।। ७ ।।

In his second birth symbolised by the wearing of the sacred girdle, the preceptor of a Brāhmaṇa, Kṣatriya, or Vaiśya, who imparts the *Gāyatrī Mantra*, should be regarded as his father, while the *Mantra* itself should be looked upon as fulfiling the office of his mother. (7)

विप्राः शूद्रसमास्तावद्विज्ञेयास्तु विचक्षणैः ।
यावद्वेदे न जायन्ते द्विजा ज्ञेयास्तु तत्परम् ।। ८ ।।

Until the commencement of his study of the *Vedas*, a Brāhmaṇa continues in the status of a Śūdra; he becomes twice-born after that. (8)

इति शङ्खीये धर्म्मशास्त्रे प्रथमोऽध्यायः ।। १ ।।

CHAPTER II

ब्राह्मणादिनासंस्कार

गर्भस्य स्फुटताज्ञाने निषेकः परिकीर्त्तितः ।
ततस्तु स्पन्दनात् कार्य्यं सवनन्तु विचक्षणैः ॥ १ ॥

ON the full manifestation of the signs of pregnancy, the rite of *Niṣeka* should be performed (unto an encicnte); the wise should perform the rite of *Puṁsavanam* (rite for the causation of the birth of a male child unto her, as soon as she would be quick with the child. (1)

अशौचे तु व्यतिक्रान्ते नामकर्म्म विधीयते ।
नामधेयञ्च कर्त्तव्यं वर्णानाञ्च समाक्षरम् ॥
माङ्गल्यं ब्राह्मणस्योक्तं क्षत्रियस्य बलान्वितम् ॥ २ ॥
वैश्यस्य धनसंयुक्तं शूद्रस्य तु जुगुप्सितम् ।

On the expiry of the period of birth-uncleanness (of its parents), the rite of nomenclature should be performed unto a babe, and its name should be made to consist of an even number of letters.

The name of a Brāhmaṇa child should be (a term) of blissful signification; that of a Kṣatriya child should be a (term) denoting strength and vigour; that of a Vaiśya child should be a term denoting wealth and prosperity, while that of a Śūdra child should be of a lowly import. (2-3)

शर्म्मान्तं ब्राह्मणस्योक्तं वर्म्मान्तं क्षत्रियस्य च ॥ ३ ॥
धनान्तञ्चैव वैश्यस्य दासान्तं वान्तजन्मनः ।

The name of a Brāhmaṇa should be appended with the term *Śarmā* (of divine felicity); that of a Kṣatriya should end with the term *Varmā* (protector); that of a Vaiśya should be appended with the term *Dhana* (wealth), while that of a Śūdra should terminate with term Dāsa (servant). (3-4)

चतुर्थे मासि कर्त्तव्यमादित्यस्य प्रदर्शनम् ॥ ४ ॥
षष्ठेऽन्नप्राशनं मासि चूडा कार्य्या यथाकुलम् ।

The rite of exposing the child to the sun, (as well as that of taking it out in the open) should be done in the forth month of its life; while the rite of *Annaprāśanam* should be done in the sixth month; and the rite of tonsure, according to the custom prevailing in its father family. (4-5)

गर्भाष्टमेऽब्दे कर्त्तव्यं ब्राह्मणस्योपनायनम् ॥ ५ ॥
गर्भादेकादशे राज्ञो गर्भात्तु द्वादशे विशः ।

A Brāhmaṇa boy should be invested with the holy thread at the eighth year of his age, inclusive of the period of his inter-uterine life; a Kṣatriya boy should be invested with the holy thread at the eleventh, and a Vaiśya boy, at the twelfth year of his age, reckoned as above described. (5-6)

षोडशाब्दस्तु विप्रस्य द्वाविंशः क्षत्रियस्य तु ॥ ६ ॥
विंशतिः सचतुष्का च वैश्यस्य परिकीर्त्तिता ।

The time for the rite of delayed investure with the holy thread (*Gauṇa Kāla*) in respect of Brāhmaṇa, Kṣatriya, and Vaiśya boys respectively extends upto the sixteenth, twenty second, and twenty fourth year of their life. (6-7)

नाभिभाषेत सावित्रीमत ऊर्ध्वं निवर्त्तयेत् ॥ ७ ॥
विज्ञातव्यास्त्रयोऽप्येते यथाकालमसंस्कृताः ।
सावित्रीपतिता व्रात्याः सर्व्वधर्म्मबहिष्कृताः ॥ ८ ॥

Brāhmaṇas, Kṣatriya, and Vaiśyas, not invested with the holy thread at the proper time, become degraded and divested of the right of performing any religious rite. These unconsecrated ones, shorn of the prerogative of reciting the *Gāyatrī mantra*, are dragged down to the level of breakers of vows. (7-8)

मौञ्जीबन्धो द्विजानान्तु क्रमान्मौञ्जी प्रकीर्त्तिता ।
मार्ग वैयाघ्रवास्तानि चर्म्माणि ब्रह्मचारिणाम् ॥ ९ ॥

Members of the three twice-born orders should wear the sacred girdle at the time of being invested with the holy thread. A Brāhmaṇa Brahmacārin should wear a deer-skin; a Kṣatriya, a tiger-skin; and a Vaiśya, a goat's-skin; under the cirumstance, in the shape of his upper garment. (9)

पर्णपिप्पलबिल्वानां क्रमाद्दण्डाः प्रकीर्त्तिताः ।
कर्णकेशललाटेस्षु तुल्याः प्रोक्ताः क्रमेण तु ॥ १० ॥

The sacred rods of these three orders should be respectively made of *Parṇa, Pippala,* and *Bilva* wood, respectively reaching their hair, ears, and forehead in height. (10)

अवक्राः सत्वचः सर्वे नाग्निदग्धास्तथैव च ।
यज्ञोपवीतं कार्पासक्षौमोर्णानां यथाक्रमम् ॥ ११ ॥

The wood should be whole-skinned, unbent, and unburnt. The holy threads of the three (twice-born orders) should be respectively made of cotton, silk, and woolen threads. (11)

आदिमध्यावसानेषु भवच्छब्दोपलक्षितम् ।
भैक्षस्य चरणं प्रोक्तं वर्णानामनुपूर्व्वशः ॥ १२ ॥

Brahmacāriṇs of the three twice-born orders should respectively pronounce the term *"Bhavan"* at the beginning, middle, and end of their (solicitations) for alms, as *"Bhavan* (you), be pleased to give me alms." "Be pleased, *Bhavan* (you), to give me alms;" and "Be pleased to give me alms, *Bhavan* (you). (12)

इति शङ्खीये धर्म्मशास्त्रे द्वितीयोऽध्यायः ॥ २ ॥

CHAPTER III

ब्रह्मचर्याद्याचारवर्णनम्

उपनीय गुरुः शिष्यं वेदमस्मै प्रयच्छति।
भृतकाध्यापको यस्तु उपाध्यायः स उच्यते ॥ १ ॥

A PRECEPTOR, having invested a pupil with the holy thread, should teach him the *Vedas;* a preceptor, who gives lessons in the Vedas for money, is called an *Upādhyāya.* (1)

प्रयतः कल्यमुत्थाय स्नाता हुतहुताशनः।
कुर्व्वीत प्रयतो सुत्वा गुरूणामभिवादनम् ॥ २ ॥

A *Brahmacārin* having quitted his bed early in the morning, and having bathed and performed the *Homa,* should accost, self-controlled his preceptor. (2)

अनुज्ञातश्च गुरुणा ततोऽध्ययनमाचरेत्।
कृत्वा ब्रह्माञ्जलिं पश्यन् गुरोर्वदनमानतः ॥ ३ ॥

Then having been commanded by the preceptor, and having caste a look at his face, he should commence the study of the Vedas, with the palms of his hands blended in the manner of a Brahmāñjali. (3)

ब्रह्मावसाने प्रारम्भे प्रणवञ्च प्रकीर्त्तयेत्।
अनध्यायेष्वध्ययनं वर्ज्जयेच्च प्रयत्नतः ॥ ४ ॥

Both at the commencement and close of his Vedic studies, he should pronounce the *Praṇava Mantra;* the study of the *Vedas* should be carefully omitted on days of non-study marked by interdicted lunar phases and astral combinations. (4)

चतुर्द्दशीं पञ्चदशीमष्टमीं राहुसूतकम्।
उल्कापातं महीकम्पमशौचं ग्रामविप्लवम् ॥ ५ ॥

इन्द्रप्रयागं सुरतं घनसङ्घातनिस्वनम्।
वाद्यकोलाहलं युद्धमनध्यायं विवर्ज्जयेत् ॥ ६ ॥

The eighth and fourteenth days of a fortnight, the day of the new or full moon, a solar or lunar eclipse, earth-quakes, meteor-falls, personal uncleanness incidental to the death of a *Sapiṇḍa* or cognate relation, peals of thunder, roarings of rain-clouds, feeling of any amative propensities, conflagrations, village-disturbances, hearing of the sounds of music are the occasions on which the study of the *Vedas* is interdicted. (5—6)

नाधीयीताभियुक्तोऽपि प्रयत्नान्न च वेगतः।
देवायतनवल्मीकश्मशानशिवसन्निधौ।

भैक्षचर्य्यान्तथा कुर्य्याद् ब्राह्मणेषु यथाविधि॥ ७॥
गुरुणा चाभ्यनुज्ञातः प्राश्नीयात् प्राङ्मुखः शुचिः।

Even having been reprimanded, he should not study the *Vedas* in a very loud voice, nor near the side of an ant-hill cremation ground, divine temple, or phalle emblem.

A *Brahmacārin* should beg alms of the Brāhmaṇas alone; having been commanded by his preceptor, he, pure in body and mind, should take his meal with his face turned towards the east, on return (from his almstaking rambles). (7-8)

हितं प्रियं गुरोः कुर्य्यादहङ्कारविवर्ज्जितः ॥ ८॥

उपास्य पश्चिमां सन्ध्यां पूजयित्वा हुताशनम्।
अभिवाद्य गुरुं पश्चाद् गुरोर्व्वचनकृद्भवेत् ॥ ९॥

Humble in spirit, and without arrogance, he should do only what is good and beneficial to his preceptor; having performed the evening *Sandhyā* and worshipped the sacred fire, he should make obeisance to his preceptor, and carry out his behests. (8-9)

गुरोः पूर्व्वं समुत्तिष्ठेच्छयीत चरमं तथा।
मधुमांसाञ्जनं श्राद्धं गीतं नृत्यञ्च वर्ज्जयेत्॥ १०॥
हिंसापवादवादांश्च स्त्रीलीलाश्च विशेषतः।
मेखलामजिनं दण्डं धारयेच्च प्रयत्नतः।
अधःशायी भवेन्नित्यं ब्रह्मचारी समाहितः॥ ११॥

He should quit his bed before his preceptor rises from his sleep, and lie down after he has slept in the night. He should forego the use of honey, meat-diet, and collyrrium, and foreswear all music, dancing, *Śrāddhas*, calumny, envy, and female company. Observing perfect continence, he should wear his girdle and carry his sacred rod, and lie down, self-controlled, on the bare ground. (10-11)

एवं कृत्यन्तु कुर्व्वीत वेदस्वीकरणं बुधः।
गुरवे च धनं दत्त्वा स्नायाच्च तदनन्तरम्॥ १२॥

The wise should follow these rules while studying the Vedas; having paid honorarium to his preceptor, he should bathe, and finish his studies. (12)

इति शङ्खीये धर्म्मशास्त्रे तृतीयोऽध्याय॥ ३॥

CHAPTER IV

विवाहसंस्कारवर्णनम्

विन्देत विधिवद्भार्य्यामसमानार्षगोत्रजाम् ।
मातृत: पञ्चमीञ्चापि पितृतस्त्वथ सप्तमीम् ॥ १ ॥

(AFTER finishing the study of the *Vedas*), a twice-born one should marry a wife, not of the same *Pravara* (spiritual clanship) or *Gotra* (family) with him, and not in any way related to him within five degrees, on his mother's, or seven degrees, on his father's, side. (1)

ब्राह्मा दैवस्तथैवार्ष: प्राजापत्यस्तथासुर: ।
गान्धर्व्वो राक्षसश्चैव पैशाचश्चाष्टमोऽधम: ॥ २ ॥

The eight forms of marriage, (recognized by our *Dharma Śāstras*,) are the Brāhma, Daiva, Ārṣa, *Prājāpatya*, *Āsura*, *Gāndharva*, *Rākṣasa*, and Paiśāca. (2)

एके धर्म्यास्तु चत्वार: पूर्व्वं विप्रे प्रकीर्त्तिता: ।
गान्धर्व्वो राक्षसश्चैव क्षत्रियस्य प्रशस्यते ॥ ३ ॥

Of these, the first four forms of marriage are commendible in respect of Brāhmaṇas; the *Gāndharva* and *Rākṣasa* forms are commendible in respect of *Kṣatriyas*. (3)

अप्रार्थित: प्रयत्नेन ब्राह्मस्तु परिकीर्त्तित: ।
यज्ञेषु ऋत्विजे दैवमादायापस्तु गोद्वयम् ॥ ४ ॥

The form of marriage in which the bride is courtingly given away to the bridegroom, without any solicitation on his part, is called the *Brāhma*; that, in which a girl is given in marriage to a priest officiating at a religious sacrifice in the shape of a honorarium, is called *Daivam;* while that, in which the bride is given away with the present of a pair of cows, is called *Ārśama*. (4)

प्रार्थिताप्रदानेन प्राजापत्यः प्रकीर्त्तितः ।
आसुरो द्रविणादानाद्गान्धर्व्वः समयान्मिथः ॥ ५ ॥

The form of marriage in which the bride is given to one who solicits her hands is called the *Prājāpatya*; that, in which the bride is purchased or given away for money, is called the *Āsura*; while that, in which the bride and the bride-groom unite, out of love, is called *Gāndharva*. (5)

राक्षसी युद्धहरणात् पैशाचः कन्यकाच्छलात् ।
तिस्रस्तु भार्य्या विप्रस्य द्वे भार्य्ये क्षत्रियस्य तु ॥ ६ ॥

A marriage by capture is called *Āsura*; while the one effected through stratagem is called *Paiśāca*. (6)

एकैव भार्य्या वैश्यस्य तथा शूद्रस्य कीर्त्तिता ।
ब्राह्मणी क्षत्रिया वैश्या ब्राह्मणस्य प्रकीर्त्तिताः ॥ ७ ॥

A *Brāhmaṇa* can marry three wives, a Kṣatriya can take a couple of wives, while a Vaiśya or Śudra can marry a single wife. A Brāhmaṇa can marry a Brāhmaṇa, Kṣatriya, or a Vaiśya girl. (7)

क्षत्रिया चैव वैश्या च क्षत्रियस्य विधीयते ।
वैश्यैव भार्य्या वैश्यस्य शूद्रा शूद्रस्य कीर्त्तिता ॥ ८ ॥

A *Kṣatriya* should marry a *Kṣatriya*, or *Vaiśya* girl; where as a *Vaiśya* or *Śūdra* should not take a wife other than one of his own caste. (8)

आपद्यपि न कर्त्तव्या शूद्रा भार्य्या द्विजन्मना ।
अस्यां तस्य प्रसूतस्य निष्कृति विधीयते ॥ ९ ॥

Even in distress, a twice-born one should not wed a Śūdra girl, inasmuch as a son begotten by him on her person will never find his salvation. (9)

तपस्वी यज्ञशीलश्च सर्व्वधर्म्माभृतां वरः ।
ध्रुवं शूद्रत्वमाप्नोति शूद्रश्राद्धे त्रयोदशे ॥ १० ॥

Even, he, who is foremost of all virtuous men, and duly celebrates the religious sacrifices and practises penitential austerities, is degraded to the status of a Śūdra by having the thirteen *Śrāddhas* done unto him by (such) a Śūdra son. (10)

नीयते तु सपिण्डत्वं येषां श्राद्धं कुलोद्गतम् ।
सर्व्वे शूद्रत्वमायान्ति यदि स्वर्गजितास्तु ते ॥ ११ ॥

The *Sapiṇḍa* relations whose *Śrāddhas* are performed (by such a *Śūdra* son) according to the usage of the family, even if they all have conquered (attained to) the region of heaven, are degraded to the status of a *Śūdra.* (11)

सपिण्डीकरणं कार्य्यं कुलजस्य तथा ध्रुवम् ।
श्राद्धं द्वादशकं कृत्वा श्राद्धे प्राप्ते त्रयोदशे ॥ १२ ॥

सपिण्डीकरणं नार्हं न च शूद्रस्तथार्हति ।
तस्मात् सर्व्वप्रयत्नेन शूद्रभार्य्यां विवर्ज्जयेत् ॥ १३ ॥

The *Sapiṇḍikaraṇa Śrāddha* ceremony should be celebrated (by one), after having performed the twelve monthly *Śrāddhas* (of one's deceased relation) in accordance with the usage of one's family; it should not be celebrated on the advent of the thirteenth (unperformed) *Śrāddha*, and a Śūdra is not privileged to do the same. Hence, a twice-born one should carefully avoid wedding a Śūdra wife. (12—13)

पाणिग्राह्यः सवर्णासु गृह्णीयात्क्षत्रिया शरम् ।
वैश्या प्रतोदमादद्याद्वैदले तु द्विजन्मनः ॥ १४ ॥

A *Brāhmaṇa* girl shall hold mendicant's cups (*Vaidale*) in her hands, a *Kṣatriya* girl shall catch hold of an arrow, and a *Vaiśya* girl shall handle a stick for goading cattle, at the time of wedding. (14)

सा भार्य्या या वहेदग्निं सा भार्य्या या पतिव्रता ।
सा भार्य्या या पतिप्राणाः सा भार्य्या या प्रजावती ॥ १५ ॥

She, who bears the sacred fire, is a true wife; she, who is faithful to her lord, is a true wife; she, who is one in spirit with her husband, is a true wife; she, who has borne children, is a true wife. (15)

लालनीया सदा भार्य्या ताडनीया तथैव च।
लालिता ताडिता चैव स्त्री श्रीर्भवति नान्यथा ॥ १६ ॥

A wife should be both carressed and admonished; both fondled and checked, a wife becomes the source of beauty and prosperity of the household, and not otherwise. (16)

इति शङ्खीये धर्म्मशास्त्रे चतुर्थोऽध्यायः ॥ ४ ॥

CHAPTER V

पञ्चमहायज्ञा: गृहाश्रिमणां प्रशंसा अतिथिवर्णनम्

पञ्चसूना गृहस्थस्य चुल्ली पेष्यणुपस्करः ।
कण्डनी चोदकुम्भश्च तस्य पापस्य शान्तये ॥ १ ॥

There are five places (in the house of a) householder where animal lives are daily destroyed; they are the oven, the broomstick, the grinding stone, the pestle and morter, and the water pitcher. (1)

पञ्चयज्ञविधानञ्च गृही नित्यं न हापयेत् ।
पञ्चयज्ञविधानेन तत्पापं तस्य नश्यति ॥ २ ॥

For the expiation of the sin (of this destruction of lives), a householder should daily celebrate the five domestic sacrifices (known as *Pañca-yajña*), whereby all his sin would be extiguished. (2)

देवयज्ञो भूतयज्ञः पितृयज्ञस्तथैव च ।
ब्रह्मयज्ञो नृयज्ञश्च पञ्चयज्ञाः प्रकीर्त्तिताः ॥ ३ ॥

These five religious sacrifices are called *Deva-yajña, Bhūta-yajña, Pitṛ-yajña,* and *Nṛ-yajña*. (3)

होमो दैवो बलिर्भौतः पित्र्यः पिण्डक्रिया स्मृतः ।
स्वाध्यायो ब्रह्मयज्ञश्च नृयज्ञोऽतिथिपूजनम् ॥ ४ ॥

A daily performance of *Homa* is called *Deva-Yajña;* a daily offering of oblations is called *Bhūta-yajña,* a daily performance of *Śrāddhas* is honour of one's departed manes, as well as offering of libations to them, is called *Pitṛ-yajña,* and practice of hospitality to chance-comers (*Atithis*) at one's house is called *Nṛ-Yajña.* (4)

वानप्रस्थो ब्रह्मचारी यतिश्चैव तथा द्विजः ।
गृहस्थस्य प्रसादेन जीवन्त्येते यथाविधि ॥ ५ ॥

Forest-dwelling hermits (*Vānaprasthas*), *Brahmacārins*, *Yatis*, and *Brāhmaṇas*, all live on the bounties of house-holders. (5)

गृहस्थ एव यजते गृहस्थस्तप्यते तपः ।
दाता चैव गृहस्थः स्यात् तस्माच्छ्रेष्ठो गृहाश्रमी ॥ ६ ॥

It is a householder that celebrates a religious sacrifice, it is he who practises penitential austerities, it is he who makes charities and practises hospitality, hence, foremost is a householder of all other religious orders. (6)

यथा भर्त्ता प्रभुः स्त्रीणां वर्णानां ब्राह्मणो यथा ।
अतिथिस्तद्वदेवास्य गृहस्थस्य प्रभुः स्मृतः ॥ ७ ॥

As a husband is the master of his wife, as Brāhmaṇs are the lords of the social orders, so a chance-comer (*Atithi*) is the lord of the house-holder at whose house he arrives. (7)

न व्रतैनोपासेन धर्म्मेण विविधेन च ।
नारी स्वर्गमवाप्नोति प्राप्नोति पतिपूजनात् ॥ ८ ॥

By worshipping her husband alone, and not so much by dint of fasts, vigils, vows, and penances, etc., a woman can ascend to heaven. (8)

न स्नानेन न होमेन नैवाग्निपरितर्पणात् ।
ब्रह्मचारी दिवं याति स याति गुरुपूजनात् ॥ ९ ॥

By worshipping his preceptor alone, and not so much through the merit of oblations, *Homas*, or fire-worship, that a *Brahmacārin* can attain to heaven. (9)

नाग्निशुश्रूषया क्षान्त्या स्नानेन विविधेन च ।
वानप्रस्थो दिवं याति यथा भोजनवर्ज्जनात् ॥ १० ॥

It is by alone abjuring his food, and not so much by dint of forbearance, resignation, and fire-worship, etc., that a *Vānaprastha* (forest-dwelling hermit) can attain to heaven. (10)

न भैक्षैर्न च मौनेन शून्यागाराश्रये न च।
योगी सिद्धिमवाप्नोति तथा मैथुनवर्ज्जनात् ॥ ११ ॥

It is not so much by observing a vow of silence, indigence, or secluded life, as by foreswearing sexual intercourse, that a *yogin* can achieve success (work out his own salvation.) (11)

न यज्ञैर्दक्षिणाभिश्च बह्निशुश्रूषया न च।
गृही स्वर्गमवाप्नोति यथा चातिथिपूजनात् ॥ १२ ॥

It is not so much by celebrating religious sacrifices, or by worshipping the sacred fire, or by paying honorariums to Brāhmaṇas, as by propitiating *Atithis*, that a house-holder can ascend to heaven. (12)

तस्मात् सर्व्वप्रयत्नेन गृहस्थोऽतिथिमागतम्।
आहारशयनार्थेन विधिवत् परिपूजयेत् ॥ १३ ॥

Hence, a house-holder should duly propitiate an *Atithi*, arrived at his house, by offering him food and a bed. (13)

सायं प्रातश्च जुहुयादग्निहोत्रं यथाविधि।
दर्शश्च पौर्णमासश्च जुहुयाच्च तथाविधिः ॥ १४ ॥

Morning and evening, libations of clarified butte should be cast in the sacred fire; and *Homas* should be duly performed on the day of the new or full moon, as well. (14)

यज्ञैर्व्वा पशुबन्धैश्च चातुर्म्मास्यैस्तथैव च।
त्रैवाधिकारिकान्नेन पिबेत् सोममतन्द्रितः ॥ १५ ॥

In the event of three years or a years provision being stored up in his granary, a house-holder should drink lively of the effused juice of Soma, either on the occasion of a *Paśubandha*, *Cāturmāsya*, or any other religious sacrifice. (15)

इष्टिं वैश्वानरीं कुर्य्यात्तथा चाल्पधनो द्विजः।
न भिक्षेत धनं शूद्रात् सर्व्वं दद्यादभीप्सितम् ॥ १६ ॥

A *Brāhmaṇa* of limited means should celebrate the *Vaiśvānari* sacrifices; but under no circumstance should he ask anything of a Śūdra, but give away whatever he wishes to give away. (16)

वृत्तिस्तु न त्यजेद्विद्वानृत्विजं पूर्व्वमेव तु ।
कर्म्मणा जन्मना शुद्धं विद्यात् पात्रं बलीततम् ॥ १७ ॥

An intelligent man should not renounce the means of his livelihood, nor discharge his ancestral priest. An old Brāhmaṇa, pure in birth and consecrated with religious rites, with the skin of his body shrivelled and muscles of his limbs loose and flabby, should be regarded as the proper person for the office of a priest. (17)

एतैरेव गुणैर्युक्तं धर्म्मार्ज्जितधनं तथा ।
याजयेत्तु सदा विप्रा ग्राह्यस्तस्मात् प्रतिग्रहः ॥ १८ ॥

A *Brāhmaṇa* should constantly cause him to celebrate religious sacrifices who is possessed of the aforesaid qualifications, and earns an honest living; a *Brāhmaṇa* is authorized only to receive gifts of such a person. (18)

इति शङ्खीये धर्म्मशास्त्रे पञ्चमोऽध्यायः ॥ ५ ॥

CHAPTER VI

वानप्रस्थ धर्मनिरूपणंसन्यास धर्मप्रकरण

गृहस्थस्तु यदा पश्येद्वलीपलितमात्मनः ।
अपत्यस्यैव चापत्यं तदारण्यं समाश्रयेत् ॥ १ ॥

A HOUSEHOLDER, when he finds that his hairs have turned grey and the skin of his body has become loose and wrinkled, and that a son has been born unte his own son, should betake himself to forest. (1)

पुत्रेषु दारान् निक्षिप्य तथा त्रानुगतो वने ।
अग्नीनुपचरेन्नित्यं वन्यमाहारमाहरेत् ॥ २ ॥

Either having placed his wife in the custody of his sons, or having been accompanied by her to the forest, he (householder) should daily propitiate the fire-god and live on produce of the forest. (2)

यदाहारो भवेत् तेन पूजयेत् पितृदेवताः ।
तेनैव पूजयेन्नित्यमतिथिं समुपागतम् ॥ ३ ॥

Those articles of fare, which he would take (during his forest life), he should offer unto his departed manes, and propitiate therewith any chance-comer who may arrive at his hermitage. (3)

ग्रामादाहृत्य चाश्नीयादष्टौ ग्रामान् समाहितः ।
स्वाध्यायञ्च सदा कुर्य्याज्जटाश्च विभृयात्तथा ॥ ४ ॥

From a village he should procure, self-controlled, eight morsels of food, wear clotted hairs on his head, and daily study the *Vedas*. (4)

तपसा शोषयेन्नित्यं स्वकञ्चैव कलेवरम् ।
आर्द्रवासास्तु हेमन्ते ग्रीष्मे पञ्चतपास्तथा ॥ ५ ॥

By the practice of *Tapas*, he should cause his body to be more lean, every day, stay in wet clothes during the winter, and pass the summer in the practice of the *Pañcatapas* penance (which consists in sitting amidst fires on four sides and with the summer sun burning over the head). (5)

प्रावृष्याकाशशायी स्यान्नक्ताशी च सदा भवेत् ।
चतुर्थकालिको वा स्यात् स्याच्च षष्ठक एव च ॥ ६ ॥

During the rainy season, he should live unsheltered under the bare expance of heaven, and take his meals at night, or at fourth or sixth part of the day. (6)

कृच्छ्रैर्व्वापि नयेत् कालं ब्रह्मचर्य्यञ्च पालयेत् ।
एवं नीत्वा वने कालं द्विजो ब्रह्माश्रमी भवेत् ॥ ७ ॥

A self-controlled *Brahmacārin*, he should live a life of penance and privation in the forest, whereby a twice-born one should become a member of the *Brahmāśrama*. (7)

इति शङ्खीये धर्म्मशास्त्रे षष्ठोऽध्यायः ॥ ६ ॥

CHAPTER VII

प्राणायामलक्षणं धारणा-ध्यानयोग निरूपणवर्णनम्

कृत्वेष्टिं विधिवत् पश्चात् सर्व्ववेदं सदक्षिणम्।
आत्मन्यग्नीन् समारोप्य द्विजो ब्राह्मश्रमी भवेत्॥ १॥

HAVING duly performed a religious sacrifice, and made a honorarium of all his belongings (in the forest), and having installed the sacred fire on his own self (by eating the burnt ashes of the *Homa* fuels,) a twice-born one should enter the order of *Brahmāśramin*. (1)

विधूमे न्यस्तमुषले व्यङ्गारे भुक्तवर्ज्जने।
अतीते पादसम्पाते नित्यं भिक्षां यतिश्चरेत्॥ २॥

After the fires had been put on in the ovens (in a village), after the pastles and mortars had been duly laid aside, after the live charcoals had been extinguished in (the houses of villages), and after the villagers had all taken their midday meal, and the village-roads become entirely unfrequented by passers, a *Yati* should stroll out for alms in a village. (2)

न व्यथेत तथालाभे यथालब्धेन वर्त्तयेत्।
न पाचयेत्तथैवान्नं नाश्नीयात् कस्यचिद्गृहे॥ ३॥

Even having returned in empty hands, should neither be grieved nor dejected; he should live contended on what he can obtain by begging; he should never allow his rice to be cooked by another, nor take his meal in another man's house. (3)

मृण्मयालावुपात्राणि यतीनान्तु विनिर्द्दिशेत्।
तेषां सम्मार्ज्जनाच्छुद्धिरद्भिश्चैव प्रकीर्त्तिता॥ ४॥

Yatis are enjoined to use earthen vessels, or those made of gourd-skin; and it is laid down that their purification consists in simply washing them with water. (4)

कौपीनाच्छादनं वासो विभृयादमखश्चरन् ।
शून्यागारनिकेतः स्याद्यत्र सायंगृही मुनिः ॥ ५ ॥

Companionless, he should trudge on his journey, wearing only a girdle-cloth to cover his nudity; he should stay (for the night) wherever he may chance to arrive at the evening, and live in a solitary apartment. (5)

दृष्टिपूतं न्यसेत् पादं वस्त्रपूतं जलं पिबेत् ।
सत्यपूतं वदेद्वाक्यं मनः पूतं समाचरेत् ॥ ६ ॥

He should let fall his foot-steps, purified by sight (*i.e.*, carefully observing that he does not tread on any animate being); drink water purified (filtered) through a piece of cloth, speak words purified with truth, and act what the mind approves of as good. (6)

चन्दनैर्लिप्यतेऽङ्गं वा भस्मचूर्णैर्विगर्हितैः ।
कल्याणमप्यकल्याणं तयोरेव न संश्रयेत् ॥ ७ ॥

Good or bad, whatever may happen in this life, he should be equally indifferent to them all; equally unconcerned if his body is besmeared with sandal paste, or bespattered with clay and ashes. (7)

सर्व्वभूतहितो मैत्रः समलोष्टाश्मकाञ्चनः ।
ध्यानयोगरतो नित्यं भिक्षुर्य्यायात् परां गतिम् ॥ ८ ॥

Kind to, and seeking the good of, all creatures, judging gold, stone and brick-bat as of equal value, a *Yati*, absorbed in the contemplation of the Infinite, acquires the highest bliss. (8)

जन्मना यस्तु निर्व्विण्णो मन्यते च तथैव च ।
आधिभिर्व्याधिभिश्चैव तं देवो ब्राह्मणं विदुः ॥ ९ ॥

Him, who is apathetic, from his birth, to the concerns of life and looks upon this life as a series of mental and physical pain to be borne with the greatest unconcern, the gods know as a *Brāhmaṇa*. (9)

अशुचित्वं शरीरस्य प्रियस्य च विपर्य्ययः ।
गर्भावासे च वसतिस्तस्मान्मुच्येत नान्यथा ॥ १० ॥

He, who views this body as a reservoir of excrements, and this life, which is started with a residence in the womb, as a

crowning disappointment of all cherished hopes and desires, is alone fit to be liberated. (10)

जगदेतन्निराक्रन्दं न तु सारमनर्थकम् ।
भोक्तव्यमिति निर्व्विणो मुच्यते नात्र संशयः ॥ ११ ॥

The apathetic one, who considers as purposeless and unsubstantial the incidents of this world which are to be somehow borne at the best, is undoubtedly liberated from the (chain of necessary existence.) (11)

प्राणायामैर्द्दहेद्दोषान् धारणाभिश्च किल्विषान् ।
प्रत्याहारैरसत्सङ्गान् ध्यानेनानीश्वरान् गुणान् ॥ १२ ॥

The disease germs (*Doṣas*) in the body should be consumed with the help of *Prāṇāyāma*, sins with the help of the concentration of mind, delusions of the world by witholding the senses from their objects, and the ungodly qualities by dint of meditation. (12)

सव्याहृतिं सप्रणवां गायत्रीं शिरसा सह ।
त्रिः पठेदायतप्राणः प्राणायामः स उच्यते ॥ १३ ॥

The practice of *Prāṇāyāma* consists in reciting the *Gāyatrī Śiras mantra* with the mystic Om with inflated lungs (suppressed breath.) (13)

मनसः संयमस्तज्ज्ञैर्द्धारणेति निगद्यते ।
संहारश्चेन्द्रियाणाञ्च प्रत्याहारः प्रकीर्त्तितः ॥ १४ ॥

The controlling (concentration) of the mind is called *Dhāraṇā* by the knowers of reality, whereas *Pratyāhāra* consists in withdrawing the senses from their objects. (14)

हृदयस्थस्य योगेन देवदेवस्य दर्शनम् ।
ध्यानं प्रोक्तं प्रवक्ष्यामि सर्व्वस्माद्योगतः शुभम् ॥ १५ ॥

The act of witnessing the god of gods, ensconsed in one's heart, by means of *Yoga*, is called *Dhyānam* (meditation); all good comes out of this *Yoga*. (15)

हृदिस्था देवताः सर्व्वा हृदि प्राणाः प्रतिष्ठिताः ।
हृदि ज्योतींषि भूयश्चहृदि सर्व्वं प्रतिष्ठितम् ॥ १६ ॥

In the heart reside all the gods; all the *Prāṇas* are ensconsed in the heart; all the luminaries (such as the sun, the moon etc.,)

reside in the heart; in short every thing has its seat in the heart. (16)

स्वदेहमरणिं कृत्वा प्रणवञ्चोत्तरारणिम् ।
ध्याननिर्म्मथनाभ्यान्तु विष्णुं पश्येद्धृदि स्थितम् ॥ १७ ॥

Having made of the body and the *Pranava*, the two fire churners, and contemplation, the churning, see the all-pervading god situate in the heart. (17)

हृद्यर्कश्चन्द्रमाः सूर्य्यः सोमो मध्ये हुताशनः ।
तेजोमध्ये स्थितं तत्त्वं तत्त्वमध्ये स्थितोऽच्युतः ॥ १८ ॥

The sun, the moon, and the fire are ensconsed in the heart. The sun and the moon are on the two sides of the heart, the fire is in their middle. The fundamental principle (*Tattvam*) lies in the fire, and in that prinniple lies ensconced the deity that suffers no decay. (18)

अणोरणीयान् महतो महीयानात्मास्य जन्तोर्निहितो गुहायाम् ।
तेजोमयं पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मनः ॥ १९ ॥

The griefless one, through the purification of his own soul, beholds the glory of the supreme soul, subtler than the subtlest, and larger than the largest things of the world, burning effulgent in the hearts of all. (19)

वासुदेवस्तमोऽन्धानां प्रत्यक्षो नैव जायते ।
अज्ञानपटसंवीतैरिन्द्रियैर्व्विषयेप्सुभिः ॥ २० ॥

The god *Vāsudeva* (the all pervading deity) never becomes manifest to those, blind with the delusion of life, since it is the screen of ignorance that veils the senses of those persons. (20)

एष वै पुरुषो विष्णुर्व्यक्ताव्यक्तः सनातनः ।
एष धाता विधाता च पुराणो निष्कलः शिवः ॥ २१ ॥

This is the eternal, original, god, both manifest and unmanifest; this is *Viṣṇu*, the sinless, blissful, ordainer of the univers. (21)

विदहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
मन्त्रोविदित्वा न बिभेति मृत्योर्नान्यः पन्था विद्यतेऽयनाय ॥ २२ ॥

He dreads not death who knows, with the help of *Mantras*, this eternal subjectivity situate beyond the confines of *Tamas* (ignorance) and effulgent as the burning sun. There is no other means of salvation. (22)

पृथिव्यापस्तथा तेजोवायुराकाशमेव च।
पञ्चेमानि विजानीयान्महाभूतानि पण्डितः॥ २३॥

The principles of earth, water, fire and ether are called the five *Mahābhūtas* (elementals). (23)

चक्षुश्रोत्रे स्पर्शनञ्च रसना घ्राणमेव च।
बुद्धीन्द्रियाणि जानीयात् पञ्चेमानि शरीरके॥ २४॥

The eyes, the ears, the skin, the tongue and the nose, these five are called the intellectual (sense) organs of the body. (24)

शब्दो रूपं तथा स्पर्शो रसो गन्धस्तथैव च।
इन्द्रियस्थान् विजानीयात् पञ्चैव विषयान् बुधः॥ २५॥

The wise should know sound, colour, touch, flavour, and smell, as the objects of the five above-said sense-organs. (25)

हस्तौ पादावुपस्थञ्च जिह्वा पायस्तथैव च।
कर्मेन्द्रियाणि पञ्चैव नित्यं सति शरीरके॥ २६॥

The hands, the legs, the genitals, the tongue, and the anus are the five operative organs of the body. (26)

मनो बुद्धिस्तथैवात्मा व्यक्ताव्यक्त तथैव च।
इन्द्रियेभ्यः पराणीह चत्वारि प्रवराणि च॥ २७॥

The mind, the intellect, the Ego, and the unmanifest Prakṛti, these four, should be regarded as superior and prior (in respect of time) to the above-said organs. (27)

तथात्मानं तदध्यतीतं पुरुषं पञ्चविंशकम्।
तन्तु ज्ञात्वा विमुच्यन्ते ये जनाः साधुवृत्तयः॥ २८॥

The *Puruṣa* or the soul is the twenty-fifth category, and he is beyond all these organs, and *Mahābhūtas*, etc., The virtuous, who know him thus, obtain salvation. (28)

इदन्तु परमं शुद्धमेतदक्षरमुत्तमम् ।
अशब्दमरसस्पर्शमरूपं गन्धवर्ज्जितम् ॥ २९ ॥
निर्दुःखमसुखं शुद्धं तद्विष्णोः परमं पदम् ।

This supreme self of Viṣṇu is holy, eternal, changeless, and beyond the principles of sound, touch, taste, or smell; it knoweth no pain or pleasure. (29-30)

विज्ञानसारथिर्यस्तु मनः प्रग्रहबन्धनः ॥ ३० ॥
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ।

He whose charioteer is true knowledge, and who drives this chariot of the body by taking hold of the reins of mind, alone reaches the goal of his journey, and attains that supreme self of Viṣṇu. (30-31)

बालाग्रशतशो भागः कल्पितस्तु सहस्रधा ॥ ३१ ॥
तस्यापि शतशो भागाज्जीवः सूक्ष्म उदाहृतः ॥ ३२ ॥

It the hundredth part of a point of hair, divided into a hundred parts, in again divided into a thousand parts, the Ātmā is subtler than a hundred the part of such a thousandth part. (31-32)

महतः परमव्यक्तमव्यक्तात् पुरुषः परः ।
पुरुषान्न परं किञ्चित् सा काष्ठा सा परा गतिः ॥ ३३ ॥

एषु सर्व्वेषु भूतेषु तिष्ठत्यविरलः सदा ।
दृश्यते त्वग्र्या बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ ३४ ॥

The unmanifest *Prakriti* is anticedent to *Mahat* (the principle of intellection), the *Purusha* is prior to this unmanifest *Prakriti*. Beyond *Purusha* there is none; he is the last resource, the last category. (33-34)

इति शङ्खीये धर्म्मशास्त्रे सप्तमोऽध्याय ॥ ७ ॥

CHAPTER VIII

नित्यनैमितिकादिस्नानां लक्षणंवर्णनम्

क्रियास्नानं प्रवक्ष्यामि यथावद्विधिपूर्व्वकम् ।
मृद्भिरद्भिश्च कर्त्तव्यं शौचमादौ यथाविधि ॥ १ ॥

NOW I shall duly describe the mode of ceremonial ablution (*Kriyā Snānam*). First the cleansing of the body should be effected with earth and water. (1)

जले निमज्ज्य उन्मज्ज्य उपस्पृश्य यथाविधि ।
तीर्थमावाहनं कुर्य्यात् तत् प्रवक्ष्याम्यशेषतः ॥ २ ॥

Then having dived in and out of the water, and duly performed the rite of *Ācamanam*, he (the bather) should invoke the sacred pools therein, of which I shall presently speak in detail. (2)

प्रपद्य वरुणं देवमम्भसां पतिमर्च्चितम् ।
याचेत देहि मे तीर्थं सर्व्वपापापनुत्तये ॥ ३ ॥

Having invoked the god *Varuṇa*, the worshipful lord of the oceans, he should address him as follows—"Give me the sacred pool (*Tirtham*), O god, for the expiation of all sin. (3)

तीर्थमावाहयिष्यामि सर्व्वाघविनिसूदनम् ।
सान्निध्यमस्मिंस्तोये च क्रियतां मदनुग्रहात् ॥ ४ ॥

I invoke all the sin-absolving *Tirthas* in this water, dost thou, out of thy graceful compassion towards me be pleased to locate them herein. (4)

रुद्रात् प्रपद्य वरदान् सर्व्वानप्सु सदस्तथा ।
सर्व्वानप्सु सदश्चैव प्रपद्ये प्रयतः स्थितः ॥ ५ ॥

Then having made obeisance to the god *Rudra* and all other water-dwelling divinities who grant boons (to their suppliants),

he should respectfully say, "I place myself under the protection of the deities of the water." (5)

देवमशुसद बर्हि प्रपद्याघनिसूदनम् ।
आपः पुण्याः पवित्राश्च प्रपद्ये शरणं तथा ॥ ६ ॥

Then having supplicated the sin-absolving, effulgent, fire-god, he should say, 'sacred and holy are the waters.' "I place myself under their protection." (6)

रुद्रश्चाग्निश्च सर्पश्च वरुणस्त्वाप एव च ।
शमयन्त्वाशु मे पापं माञ्च रक्षन्तु सर्व्वशः ॥ ७ ॥

May *Rudra*, *Agni*, *Varuṇa*, and the serpent destroy my sin and protect me in every way. (7)

हिरण्यवर्णेति तिसृभिर्ज्जगतीति चतसृभिः ।
शन्नोदेवीति च तथा शन्न आपस्तथैव च ॥ ८ ॥

Thereafter, the three *Mantras*, running as *Hiraṇyavarṇā*, etc., the four *Mantras* running as *Jagati*, etc., and those respectively beginning with *Śanno Devi*, *Śanna Āpaḥ*. (8)

इदमापः प्रवहते द्यूतञ्च समुदीरयेत् ।
एवं सम्मार्ज्जनं कृत्वा च्छन्द आर्षञ्च देवताः ॥ ९ ॥

अघमर्षणसूक्तञ्च प्रपठेत् प्रयतः सदा ॥ १० ॥

And *Idamāpaḥ Prabahate* etc., should be duly recited the *Riṣis*, metres, and the deities of these *Mantras* should be mentioned by name, and thereafter, having performed the *Sammārjana* rite (ceremonial rubbing), he should recite, in a devout spirit, the *Aghamarṣaṇa* (sinabsolving) *Sūktas*. (9—10)

छन्दोऽनुष्टुप् च तस्यैव ऋषिश्चैवाघमर्षणः ।
देवता भाववृत्तश्च पापक्षये प्रकीर्त्तितः ॥ ११ ॥

The metre of the *Aghamarṣaṇa Sūktam* is *Anuṣṭubh*, its deity is *Bhāva Vṛittā*, and its *Ṛṣi* is *Aghamarṣaṇa*; expiation of one's sin is the purpose for which it should be recited. (11)

ततोऽम्भसि निमग्नः स्यात्त्रिः पठेदघमर्षणम् ।
प्रपद्यान्मूर्द्धनि स्वके महाव्याहृतिभिर्ज्जलम् ॥ १२ ॥

Then having plunged into the water, he (bather) should thrice recite the *Aghamarṣaṇa Sūktam*, and pour water over his head by reciting the *Maha Vyāhṛti Mantras*. (12)

यथाश्वमेधः क्रतुराट् सर्व्वपापापनोदनः ।
तथाघमर्षणं सूक्तं सर्व्वपापप्रणाशनम् ॥ १३ ॥

As the horse-sacrific, the king of all religious sacrifices, tends to extinguish all sin, so the *Aghamarṣaṇa Sūktam* is sin-absolving in its effect. (13)

अनेन विधिना स्नात्वा स्नातवान् धौतवाससा ।
परिवर्ज्जितवासास्तु तीर्थनामानि सञ्जपेत् ॥ १४ ॥

Having bathed in this manner, a bather should put off wet clothes and put on clean and dry ones, and mentally recite the names of sacred pools and places. (14)

उदकस्याप्रदानात्तु स्नानशाटीं न पीडयेत् ।
अनेन विधिना स्नातस्तीर्थस्य फलमश्नुते ॥ १५ ॥

One should not squeeze one's wet clothes after a bath without first offering the drippings to one's departed manes. He, who bathes in the manner above described, acquires the merit of bathing in a sacred pool. (15)

इति शङ्खीये धर्म्मशास्त्रे अष्टमोऽध्यायः ॥ ८ ॥

CHAPTER IX

क्रियास्नानविधिवर्णनम्

अतः परं प्रवक्ष्यामि शुभामाचमनक्रियाम् ।
कार्यं कनिष्ठिकामूले तीर्थमुक्तं करस्य तु ॥ १ ॥

NOW I shall describe the mode of performing the auspicious rite of *Ācamanam*. The region about the root of the small finger of the hand is called *Kāya Tīrtham*. (1)

अङ्गुष्ठमूले च तथा प्राजापत्यं प्रकीर्त्तितम् ।
अङ्गुल्यग्रे स्मृतं दैवं पित्रं तर्ज्जनिमूलकम् ॥ २ ॥

The region situate about the root (ball) of the thumb is called the *Prājāpatya Tīrtham;* the tips of fingers are sacred to the gods, and are, hence, called the *Daiva Tīrthas,* while the region about the root of the index finger is called the *Pitṛ Tīrtham*. (2)

प्राजापत्येन तीर्थेन त्रिः प्राश्नीयाज्जलं द्विजः ।
द्विः प्रमृज्य मुखं पश्चादद्भिः खं समुपस्पृशेत् ॥ ३ ॥

A twice-born one should thrice drink water with the region of his hand, known as the *Prājāpatya Tīrtham,* then having twice rinsed his mouth with water he should touch the apertures of his nostrils, ears, etc., (*lit.* the ether of these orfices) with the fingers respectively enjoined to be made use of in these cases. (3)

हृद्गाभिः पूयते विप्रः कण्ठगाभिश्च भूमिपः ।
तालुगाभिस्तथा वैश्यः शूद्रः स्पृष्टाभिरन्ततः ॥ ४ ॥

A Brāhmaṇa is purified by drinking as much water as is enough to moisten the region of his heart; a Kṣatriya, under the circumstance, should drink a quantity of water, enough to trickle down his throat; a Vaiśya, in these cases, should drink enough

(water) to moisten his palate; while a Śūdra or a woman should touch his or her teeth and lips with water, while engaged in performing an *Ācamanam.* (4)

अन्तर्जानुः शुचौ देशे प्राङ्मुखः सुसमाहितः ।
उदङ्मुखोऽपि प्रयतो दिशश्चानवलोकयन् ॥ ५ ॥

अद्भिः समुद्धृताभिस्तु हीनाभिः फेनबुद्बुदैः ।
वह्निना चाप्यदग्धाभिरङ्गुलीभिरुपस्पृशेत् ॥ ६ ॥

In a sacred place, self-controlled and with his face turned towards the north, or with his hand placed between his thighs and his face looking towards the east, of without looking at any quarter of the skies, he (the performer) should perform the rite of *Ācamanam,* by drinking with the proper fingers, the water which is unboiled and free from froths and bubbles. (5—6)

तर्ज्जन्यङ्गुष्ठयोगेन स्पृशेन्नेत्रद्वयं ततः ।
अङ्गुष्ठानामिकाभ्यान्तु श्रवणौ समुपस्पृशेत् ॥ ७ ॥

The two eyes should be touched with the thumb and index finger united together; the ears should be touched with the thumb and the ring-finger similarly combined. (7)

कनिष्ठाङ्गुष्ठयोगेन स्पृशेत् स्कन्धद्वयं ततः ॥ ८ ॥
सर्व्वासामेव योगेन नाभिञ्च हृदयं ततः ॥

Then the two shoulders should be successively touched with the thumb and the little finger combined, while the nose and the nevel should be touched with all the fingers held together. (8-9)

संस्पृशेत् तु तथा मूर्द्धा यथा चाचमने विधिः ॥ ९ ॥

त्रिः प्राश्नीयाद् यदम्भस्तु पीतास्तेनास्य देवताः ।
ब्रह्मा विष्णुश्च रुद्रश्च भवन्तीत्यनुशुश्रुमः ॥ १० ॥

Then the head should be touched with the fingers enjoined to be used (in touching the head) in connection with a rite of *Ācamanam.* We have heard it said that, the three draughts of water drunk by a person (in connection with *Ācamanam*) tend to propitiate the divine trinity of Brahmā, Viṣṇu, and Rudra. (9—10)

गङ्गा च यमुना चैव प्रीयेते परिमार्ज्जनात् ।
नासस्यदस्त्रौ पीयेते स्पृष्टे नासापुटद्वये ॥ ११ ॥

The river-goddesses, Ganga and Yamunā are pleased by one's rinsing the mouth with water, while the Aśvins are pleased by one's touching the nostrils, under the circumstance. (11)

स्पृष्टे लोचनयुग्मे च मीयेते शशिभास्करौ ।
कर्णयुग्मे यथा स्पृष्टे प्रीयेते अनिलानलौ ॥ १२ ॥

The sun and the moon are pleased by one's touching the eyes; and the firegod and the windgod, by touching the ears, in the course of an *Ācamanam.* (12)

स्कन्धयो: स्पर्शतादस्य प्रीयन्ते सर्व्वदेवता: ।
मुर्द्धस्तु स्पर्शनादस्य प्रीतस्तु पुरुषो भवेत् ॥ १३ ॥

All the gods are pleased by one's touching the shoulders, while the *Purusa* (self) is pleased by touching the head. (13)

विना यज्ञोपवीतेन तथा मुक्तशिखोऽपि वा ।
अप्रक्षालितपादस्तु आचान्तोऽप्यशुचिर्भवेत् ॥ १४ ॥

Without the holy thread lying on his shoulder, without the tuft of hair on his crown being duly tied up in a knot, without having his feet before, a person, even if he has performed an *Ācamanam,* should be regarded as impure. (14)

बहिर्जानुरुपस्पृश्य एकहस्तार्पितैर्जलै: ।
समलाभिस्तथाद्भिश्च नैव शुद्धिमवाप्नुयात् ॥ १५ ॥

Having placed the hands out-side the thighs, or having performed the *Ācamanam* with turbid water, one should not be deemed as pure. (15)

आचम्य च पुरा प्रोक्त तीर्थसम्मार्ज्जन तत: ।
उपस्पृश्य तत: पश्चान्मन्त्रेणानेन धर्म्मत: ॥ १६ ॥

अन्तश्चरसि भूतेषु गुहायां विश्वतोमुख: ।
त्वं यज्ञस्त्वं वषट्कार आपोज्योतीरसोऽमृतम् ॥ १७ ॥

Having performed the rites of *Ācamanam,* and *Tīrtha-Sammārjanam* as above laid down, one should touch the water by reciting the *Mantra* running as, "thou pervadest the hearts of

creatures, thou runnest all through the universe, thou art the sacrifice, thou art the *Vaṣat*, thou art the light, water, nutritious sap, and nectar." (16—17)

आचम्य च ततः पश्चादादित्याभिमुखी जलम् ।
उदुत्यं जातवेदसं मन्त्रेण प्रक्षिपेत् ततः ॥ १८ ॥

Then having performed another *Ācamanam* with his face towards the sun, he should recite the *Udutyam Jātavedasam, etc., Mantra,* and offer a libation of water. (18)

एष एव विधिः प्रोक्तः सन्ध्यायाश्च द्विजातिषु ।
पूर्व्वां सन्ध्यां जपंस्तिष्ठेदासीनः पश्चिमां तथा ॥ १९ ॥

This is the rule to be observed by twice-born ones in respect of the performance of the *Sandhyā* rite. The *Gāyatrī Mantra* should be recited standing during the morning *Sandhyā*, while it should be repeated in a sitting posture during the evening *Sandhyā*. (19)

ततो जपेत् पवित्राणि पवित्रान् वाथ शक्तितः ।
ऋषयो दीर्घसन्ध्यत्वाद्दीर्घमायुरवाप्नुयुः ॥ २० ॥

Then the sacred *Mantras* should be recited according to one's might; the *Rsis* used to long perform the *Sandhyās*, hence, they attained longevity. (20)

इति शङ्खीये धर्मशास्त्रे नवमोऽध्यायः ॥ ९ ॥

CHAPTER X

आचमनविधिवर्णनम्

सर्व्ववेदपवित्राणि सम्प्रवक्ष्याम्यतः परम् ।
येषां जपैश्च होमैश्च पूयन्त मानवाः सदा ॥
अघमर्षणं देवव्रतं शुद्धवत्यस्तु यत् सदा ।
कुष्माण्डाः पावमान्यश्च सर्व्वसावित्र्य एव च ॥ १ ॥

NOW I shall enumerate the most sacred *Mantras*, culled from all the four *Vedas;* men are purified by reciting these sacred *Mantras,* or by performing *Homa* and worship therewith.

Sin-absolving are the *Aghamarṣaṇam Sūktam,* the *Devavratam Sūktam,* the *Suddhavatī Suktam,* the *Kuṣmānda Sūktam,* and the *Pāvamānī Sūktam.* (1)

अभीष्टरुपदा चैव स्तोमानि व्याहृतिस्तथा ।
भारुण्डानि च सामानि गायत्र्या वै व्रतं तथा ॥ २ ॥

पुरुषव्रतञ्च भारसञ्च तथा सोमव्रतानि च ।
अविज्ञं बार्हस्पत्यञ्च वाक्सूक्तमनृतं तथा ॥ ३ ॥

शतरुद्रीमथर्व्वशिरास्त्रिसुपर्णां महाव्रतम् ।
गोसूक्तमश्वसूक्तञ्च इन्द्रसूक्तञ्च सामनी ॥ ४ ॥

त्रीणि पुष्पाङ्गदेहानि रथन्तरञ्चाग्निव्रतं वामदेव्यञ्च ।
एतानि गीतानि पुनन्ति जन्तून् जातिस्मरत्वं लभते यदीच्छेत् ॥ ५ ॥

(Similarly,) the *Abhiṣtarupadā*, the *Gāyatrī Sirās* with the *Praṇava Mantraḥ*, the *Stoma Sūktas*, the seven *Vyāhritis*, the *Bharunda Samans*, the *Mantras*, composed in the *Gāyatrī* metre, the *Puruśa Vratam*, the *Bhāsa Mantraḥ*, the *Soma Vratam*, the *Avijñeyam*, the *Vārhaspatyam*, the *Vāk Sūktam*, the *Anṛta Mantraḥ*, the *Śatarudrī Mantraḥ*, the *Atharva Śirās Mantraḥ*, the *Tri Suparṇa*, the *Mahāvratam*, the *Go-sūktam*, the *Aśva Sūktam*, the *Indra* Sūktam, the two *Sāmans*, the three *Puṣpāñgadīkehas*, the *Rathantaram*, the *Agni Vratam*, and the *Vāmadevya Mantras* are purifying. By chanting these *Vedic Mantras*, men are absolved of their sins, and are enabled to recollect the incidents of their former births. (2-5)

इति शङ्खीये धर्म्मशास्त्रे दशमोऽध्याय: ॥ १० ॥

CHAPTER XI

अघमर्षणविधिवर्णनम्

इति वेदपवित्राण्यभिहितानि एभ्यः सावित्री विशिष्यते।। १ ॥
नास्त्यघमर्षणात् परमं तज्जलेन व्याहृतिभिः परंहोमः ॥ २ ॥

Thus the sacred *Mantras* from the *Vedas* have been enumerated; the *Sāvitrī Mantraḥ* is the holiest of them all; nothing can excel the *Aghamarṣaṇam* in respect of sanctity; the (principal) *Homa* should be performed with water consecrated by reciting the *Aghamarṣaṇam* and the *Vyāhṛtis*. (1-2)

न सावित्र्याः परं जप्यम्। कुशासनेआसीनः कुशोत्तरीयः कुशपाणिः प्राङ्मुखः सूर्य्याभिमुखो वाक्षमालामादाय देवताध्यायी तज्जपं कुर्य्यात्। सुवर्ण-मणि मुक्तास्फाटिक-पद्मपत्र-बीजाक्षाणामन्यतमेनाक्षमालां कुर्य्यात्। ध्यायन् वामहस्तोपरि वा गणयेत्। आदौ देवतामार्षं छन्दसंश्च स्मरेत्। ततः सप्रणवव्याहृतिकामादावन्ते च शिरसा गायत्रीमावर्त्तयेत्। तथास्याः सविता ऋषिर्व्विश्वामित्रो गायत्रीछन्दः। प्रणवाद्या भूर्भुवः स्वर्म्महर्जनस्तपः सत्यमिति व्याहृतयः। आपोज्योतीरसोऽमृतं ब्रह्मभूर्भुवः स्वरम्॥ ३-१३ ॥

The *Sāvitrī Mantraḥ* is the most sacred of all the *Mantras* which are used for the purposes of *Japaḥ* (mental repetition). Seated on a cushion of *Kuśa* blades, and bearing a girdle of *Kuśa* (on his left shoulder) flung in the manner of an *Uttarīyam* (upper sheet or garment,) and holding blades of *Kuśa* grass in his hand, with his face turned towards the east or to the sun, a votary, meditating upon the self of the deity, should tell his beads by repeating the *Sāvitrī Mantraḥ*. The rosary should be strung with beads of gold, gem, or crystal, or with pearls or with the seeds

of lotus or *Aksa*, or with lotus petals. Meditating upon the deity, the rosary should be counted with the left-hand. The *Rsi* and the metre of the *Mantrah* should be contemplated at the out-set (before commencing the *Japah*). Then the *Gāyatrī* should be recited by prefixing the *Vyāhrtis* and suffixing the *Śiras Mantrah* to it. The seven *Mantras*, such as *Bhūh*, *Bhuvah*, *Svah*, *Mahah*, *Janah*, *Tapas*, and *Satyam*, with the *Pranava Mantra* prefixed to each of them are called the *Vyāhrtis*. The *Mantra* running as *Apojyotih rasomrtam Brahma Bhūrbhuvah Svaram* is called the *Śiro Mantrah*. (3-13)

सव्याहृतिकां सप्रणवां गायत्रीं शिरसा सह ।
ये जपन्ति सदा तेषां न भयं विद्यते क्वचित् ॥ १४ ॥

With the *Vyāhrtis* and *Pranava* prefixed, and the *Śiro Mantra* affixed, to the *Gāyatrī*, those who recite it, do not stand in dread of any thing. (14)

शतं जप्ता तथा सा तु सर्वकल्मषनाशिनी ।
सहस्त्र जप्ता सा नृणां पातकेभ्यः समुद्धरेत् ॥ १५ ॥

That goddess (*Mantrah*) ten times repeated destroys the sin committed during the day; a hundred times told, she (it) extinguishes all sin, while a thousand times repeated she (it) exonerates one form the effects of sin (*Pātakas*) unknowingly committed. (15)

स्वर्णस्तेयी कृतघ्नश्च ब्रह्महा गुरुतल्पगः ।
सुरापश्च विशुध्येत लक्षजप्येन सर्वदा ॥

A gold-stealer, an ungrateful person, a Brahmanicide, a defiler of his superior's bed (*Gurutalpaga*), or a drunkard is purified by a hundred thousand times repeating the *Gāyatrī*. (16-17)

प्राणायामत्रयं कृत्वा स्नानकाले समाहितः ।
अहोरात्रकृतात् पापात् तत्क्षणादेव शुध्यति ॥

Having done three *Prāṇāyāmas*, self controlle, while bathing, one is exonerated from the sin committed during that day and night. (17-18)

सव्याहृतिकाः सप्रणवाः प्राणायामास्तु षोडशः ॥ १८ ॥
अपि भ्रूणहनं मासात् पुनन्त्यहरहः कृताः ॥

Having done sixteen *Prāṇāyāmas*, with the *Vyāhṛti Praṇava Mantras*, one gets rid of the sin of destroying the life of a featus, or of that committed, each day and night, in the course of a month. (18-19)

हुता देवी विशेषेण सर्व्वकामप्रदायिनी ॥ १९ ॥
सर्व्वपापक्षयकरी वनस्थभक्तवत्सला ॥

The (presiding) goddess of the *Gāyatrī*, propitiated with *Homa* oblations offered unto her by repeating the *Gāyatrī Mantraḥ*, grants all boons to the offerer; she, kind to her forest-dwelling votaries, causes the expiation of all sin. (19-20)

शान्तिकामस्तु जुहुयाद्गायत्रीमयुतैः शुचिः ॥ २० ॥
हर्त्तुकामोऽपमृत्युञ्च घृतेन जुहुयात् तथा ॥

Desiring worldly peace and tranquility, one should cast, clean in body and spirit, ten thousand libations of clarified butter in the sacred fire by each time reciting the *Gāyatrī*; intending toward off a premature death, one should offer similar libations of clarified butter unto the fire by repeating the same *Mantraḥ*. (20-21)

श्रीकामस्तु तथा पद्मैर्विल्वैः काञ्चनकामतः ॥ २१ ॥
ब्रह्मवर्च्चसकामस्तु जुहुयात् पूर्व्ववत् तथा ॥

A seeker of personal beauty should perform the *Homa* with lotus flowers, and a seeker of gold with *Vilva* fruits (by repeating) the *Gāyatrī Mantraḥ*. (21-22)

घृतयुक्तैस्तिलैर्व्वह्नौ हुत्वा तु सुसमाहितः ॥ २२ ॥
गायत्र्यायुतहोमात् तु सर्व्वपापैः प्रमुच्यते ॥

One, seeking the beatitudo of *Brahma*, should cast self controlled, as before, libations of clarified butter containing sesame seeds, in the fire; by offering ten thousand libations with the repetition of the sacred Gāyatrī, one is exonerated from all sin. (22-23)

पापात्मा लक्षहोमेन पातकेभ्यः प्रमुच्यते ॥ २३ ॥
ब्रह्मलोकमवाप्नोति प्राप्नुयात् काममीप्सितम् ।

A sinful soul (Self) acquires its purity by performing such a hundred thousand *Homas*, and attains to the region of *Brahma*, in the full enjoyment of all its wished for objects. (23-24)

गायत्री चैव जननी गायत्री पापनाशिनी ॥ २४ ॥
गायत्र्यास्तु परं नास्ति दिवि चेह च पावनम् ।

Gāyatrī is the progenitrix of (the univers); *Gāyatrī* is sin-absolving; nothing more purifying exits than *Gāyatrī* either in heaven or earth. (24-25)

हस्तत्राणपदा देवी पततां नरकार्णवे ॥ २५ ॥
तस्मात्तामभ्यसेन्नित्यं ब्राह्मणो नियतः शुचिः ॥

Gāyatrī succours the fallen by their hands from the sea of hell; hence, clean in spirit and body, a Brāhmaṇa should constantly practise (the recitation of the sacred) *Gāyatrī*. (25-26)

गायत्रीजप्यनिरतो हव्यकव्येषु भोजयेत् ॥ २६ ॥
तस्मिन् न तिष्ठते पापमब्विन्दुरिव भास्करे ॥ २७ ॥

A constant practiser of *Gāyatrī* (Brāhmaṇa reciter) should be feasted on the occasion of *Daiva* or *Pitṛ Śrāddha*; sin standeth not in the self of such a Brāhmaṇa, as a water-drop cannot abide in the solar globe. (26-27)

जपेनैव तु संसिध्येद्ब्राह्मणो नात्र संशयः ।
कुर्य्यादन्यत्र वा कुर्य्यान्मैत्रीं ब्राह्मण उच्यते ॥ २८ ॥

Undoubtedly, a Brāhmaṇa can attain his end (work out his salvation) by simply reciting the *Gāyatrī*; a *Gāyatrī*-reciter, whether he does any other (*Brāhmaṇic*) rite or not, should be regarded as a true *Brāhmaṇa*. (28)

उपांशुः स्याच्छतगुणः साहस्रो मानसः स्मृतः ।
नोच्चैर्जप्यं बुधः कुर्य्यात् सावित्र्यस्तु विशेषतः ॥ २९ ॥

A slightly audible repetition of the *Gāyatrī Mantraḥ* is a hundred times, and a silent mental repetition of the same is a thousand times, more meritorious (than the one commonly made.) The *Gāyatrī* should never be loudly recited. (29)

सावित्रीजप्यनिरतः स्वर्गमाप्नोति मानवः ।
सावित्रीजप्यनिरतो मोक्षोपायञ्च विन्दति ॥ ३० ॥

A man, who constantly recites the *Gāyatrī*, goes to heaven; the ,repetition of the *Gāyatrī* should be known as the door to the liberation of self. (30)

तस्मात् सर्व्वं प्रयत्नेन स्नातः प्रयतमानसः ।
गायत्रीञ्च जपेद्भक्त्या सर्व्वपापप्रणाशिनीम् ॥ ३१ ॥

Hence, having bathed, (a ceremonial bather), self-controlled, should mentally recite the *Gāyatrī Mantraḥ*, the purifier of all sin, in a devout spirit. (31)

इति शङ्खीये धर्म्मशास्त्रे एकादशोऽध्यायः ॥ ११ ॥

CHAPTER XII

गायत्रीजपविधिवर्णनम्

स्नातः कृतजपस्तदनु प्राङ्मुखो दिव्येन तीर्थेन देवानुदकेन तर्पयेत्। प्रत्यहं पुरुषसूक्तेनोदकाञ्जलीन् दद्यात् पुष्पाञ्जलीन् भक्त्या। अथ कृतापसव्यो दक्षिणामुखोऽन्तर्जानुः पित्र्येण पितॄणां श्राद्धप्रकारमुदकं दद्यात्। पित्रे पितामहाय पितामह्यै सप्तमात् पुरुषात् पितृपक्षे यावतां नाम जानीयात्। पितृपक्षीयाणां त्रयाणां दत्त्वा मातृपक्षीयाणां गुरूणां सम्बन्धिबान्धवानाञ्च कृत्वा सुहृदां कुर्य्यात्। भवन्ति चात्र श्लोकाः। ॥ १-१२ ॥

HAVING bathed, and recited the *Gāyatrī*, a twice-born one, looking towards the east, should propitiate the gods by offering libations of water with (fingers united in the posture known as the) *Daiva Tīrtham*, every day; offerings of flower and water should be made (unto them) by reciting the *Puruṣa Sūktam*. Then, with his face turned towards the south and his hand placed between his thighs, and his holy thread placed on his right shoulder, he should offer libations of water to his departed manes with the *Pitṛ Tīrtham*, and in accordance with the rules of a *Pitṛ Śrāddha*. He should offer three libations of water to each of his father, grand-father, great-grand father, maternal grand father, malernal great grand father, mother etc. Similarly, libations of water whould be offered to each of his maternal grand-mothers, etc. After that, all the dead relations on his father's or mother's side, whose names he might remember, as well as the souls of his preceptors, brothers-in-law, friends, etc., he should propitiate by offering similar libations of water unto them; the authoritative verses on the subject run as follow:— (1-12)

विना रौप्यसुवर्णेन विना ताम्रतिलेन च।
विना दर्भैश्च मन्त्रैश्च पितॄणां नोपतिष्ठते ॥ १३ ॥

Tarpaṇas done without sesame, *Kuśa* grass, *Mantras* and copper, silver, or golden libatory vessels, do not become agreeable to the *Pitṛs.* (13)

सौवर्णराजताभ्याञ्च खड्गेनोडुम्बरेण वा ॥ १४ ॥
दत्तमक्षयतां याति पितॄणान्तु तिलोदकम् ॥ १५ ॥

Libations of water, containing sesame seeds and offered unto one's *Pitṛs* with a vessel made of gold copper, or *Auḍumbara* wood, or of the morn of a rhinoceros, last them for all eternity, and bear infinite fruit. (14-15)

कुर्य्यादहरहः श्राद्धमन्नाद्येनोदकेन वा।
पयोमूलफलैर्व्वापि पितॄणां प्रीतिमावहन् ॥ १६ ॥

Every day, *Śrāddhas* should be performed in honour of one's departed manes with fruits, cooked rice, water and milk, whereby they would be pleased. (16)

स्नातस्तु तर्पणं कृत्वा पितॄणान्तु तिलाम्भसा।
पितृयज्ञमवाप्नोति प्रीणन्ति पितरस्तथा ॥ १७ ॥

He, who, after bathing, offers libations of water containing sesame seeds to his *Pitṛs*, acquires the merit of *Pitṛ-yajña;* and they become pleased with him. (17)

इति शङ्खीये धर्म्मशास्त्रे द्वादशोऽध्यायः ॥ १२ ॥

CHAPTER XIII

तर्पणविधिवर्णनम्

ब्राह्मणान्न परीक्षेत दैवे कर्म्मणि धर्म्मवित्।
पित्र्ये कर्म्मणि सम्प्राप्ते सूक्तमार्गैः परीक्षणम्॥ १॥

BRĀHMAṆAS should not be tested in connection with the performance of a *Daiva Śrāddha;* they may be examined in respect of their knowledge in Vedic *Sūktas* on the occasion of celebrating a *Pitṛ Śrāddha.* (1)

ब्राह्मणा ये विकर्म्मणो वैडालव्रतिकाः शठाः।
हीनाङ्गः अतिरिक्ताङ्ग ब्राह्मणाः पङ्क्तिदूषकाः॥ २॥

Brāhmaṇas of impious conduct, as well as those who are hypoirites, cherish cruel or killing propensities, cat-fashion, under a calm and benign exterior, or are possessed of a less or excess number of bodily appendages, should be regarded as defilers of the row of Brāhmaṇas (sitting down to a dinner on the occasion of a *Śrāddha* ceremony—*Paṅktidūṣakāḥ.*) (2)

गुरूणां प्रतिकूलाश्च तथाग्न्युपत्पातिनश्च ये।
गुरूणां त्यागिनश्चैव ब्राह्मणाः पङ्क्तिदूषकाः॥ ३॥

Brāhmaṇas, who are hostile to their elders and preceptors, or disturb their sacred fire, or desert their parents and preceptors, should be regarded as the defilers of a row of *Brāhmaṇas* (*Paṅktidūṣakāḥ*). (3)

अनध्यायेष्वधीयानाः शौचाचारविवर्ज्जिताः।
शूद्रान्नरससम्पुष्टा ब्राह्मणाः पङ्क्तिदूषकाः॥ ४॥

Brāhmaṇas, who read the Vedas on the interdicted days of study, or are devoid of piety and cleanness, as well as those who fatten upon sustenance supplied by *Śūdras,* should be regarded as defilers of a row of *Brāhmaṇas* (*Paṅktidūṣakāḥ*). (4)

षड्ङ्गवेदवेत्तारो बह्वृचश्चैव सामगाः ।
त्रिणाचिकेतः पञ्चाग्निर्ब्राह्मणाः पङ्क्तिपावनाः ॥ ५ ॥

Brāhmaṇas, who have studied the *Vedas* with six subdivision, or know a large number of Ṛks or Sāmans (verśes), as well as those who worship the five sacred fires, and thrice casṭ oblations, each day, in the consecrated fire, should be regarded as the sanctifiers of a row of *Brāhmaṇas* (*Paṅktipāvanāḥ*). (5)

ब्रह्मदेयानुसन्ताना ब्रह्मदेयाप्रदायकाः ।
ब्रह्मदेयापतिर्यश्च ब्राह्मणाः पङ्क्तिपावनाः ॥ ६ ॥

Brāhmaṇas, issues of *Brāhma* from of marriage, as well as those who give away or marry such girls in that form of marrige, should be regarded as the sanctifiers of a row of *Brāhmaṇas* (*Paṅktipāvanāḥ*). (6)

ऋग् यजुः पारगो यश्च साम्नां यश्चापि पारगः ।
अथर्व्वाङ्गिरसोऽध्येता ब्राह्मणाः पङ्क्तिपावनाः ॥ ७ ॥

Brāhmaṇas, who are well-versed in the *Ṛk, Yajus,* and *Sāma Vedas,* as well as those who have studied the *Atharvan,* should be regarded as the sanctifiers of a row of *Brāhmaṇas* (*Pāṅktipāvanāḥ*). (7)

नित्यं योगरतो विद्वान् समलोष्ट्राश्मकाञ्चनः ।
ध्यानशौलो यतिर्विद्वान् ब्राह्मणाः पङ्क्तिपावनाः ॥ ८ ॥

Brāhmaṇas, who constantly practise the *Yoga*, are crudite, and given to the contemplation of the God, and regard gold and brick-bats as of equal value, should be regarded as (*Paṅktipāvanāḥ*). (8)

द्वौ दैवे प्राङ्मुखो त्रींश्च पित्र्ये चोदङ्मुखांस्तथा ।
भोजयेद्विविधान् विप्रानेकैकमुत यत्र वा ॥ ९ ॥

Two *Brāhmaṇas* should be sumptuously fed, with their faces towards the east, on the occasion of the celebration of a *Daiva Śrāddha;* two *Brāhmaṇas,* with their faces turned towards the north, should be similarly feasted on the occasion of a *Pitṛ Śrāddha* ceremony. A single *Brāhmaṇa* may be fed on either of these occasions when the means of the celebrator is limited. (9)

भोजयेदथवाप्येकं ब्राह्मणं पङ्क्तिपावनम् ।
देशे कृत्वा तु नैवेद्यं पश्चाद्वह्नौ तु तत् क्षिपेत् ॥ १० ॥

A celebrator of extremely limited means would be purified by feeding a single *Paṅktipāvana Brāhmaṇa*. The boiled rice, etc., should be offered in places duly enjoined for the purpose, and their residue should be cast in the fire. (10)

उच्छिष्टसन्निधौ कार्य्यं पिण्डनिर्व्वपणं बुधैः ।
अभावे च तथा कार्य्यमग्निकार्य्यं यथाविधि ॥ ११ ॥

Oblations should be offered (to the *Pitṛs*) beside the vessel of the unused residue of cooked rice (*Pātrānnam*), in failure whereof they should be duly cast in the fire. (11)

श्राद्धं कृत्वा तु यत्नेन त्वरा क्रोधविवर्ज्जितः ।
उष्णमन्नं द्विजातिभ्यः श्रद्धया विनिवेदयेत् ॥ १२ ॥

Devoid of hurry or anger, (one) should carefully celebrate the *Śrāddha* ceremony (of one's ancestors), and devoutly offer cooked food to the *Brāhmaṇas* on the occasion. (12)

भोजयेद्विविधान् विप्रान् गन्धमाल्यानुलेपनैः ॥ १३ ॥
पङ्क्तिविदात्मनो गेहे भोज्यं वा भक्ष्यमेव वा ।
अनिवेद्य न भोक्तव्यं पिण्डमूले कथञ्चन ॥ १४ ॥

Brāhmaṇas of all orders should be variously feasted and propitiated with presents of perfumes and ungvents. A host, on the occasion, should not use any article of fare of luxury, at his house, without first offering it to a *Brāhmaṇa*. (13-14)

उग्रगन्धान्यगन्धानि चैत्यवृक्षभवानि च ।
पुष्पाणि वर्ज्जनीयानि तथा पर्व्वतजानि च ॥ १५ ॥

Strong-scented or odourless flowers, as well as those which are culled from trees or plants, growing on hills or tomb stones, should not be given. (15)

तोयोद्भुतानि देयानि रक्तान्यपि विशेषतः ।
ऊर्णासूत्रं प्रदातव्यं कार्पासमथवा नवम् ॥ १६ ॥

Flowers of aquatic plants and of red colour, in special, as well as woolen or new cotton twists should be gifted. (16)

दशा विवर्ज्जयेत् प्राज्ञो यद्यनाहतवस्त्रजाः ।
घृतेन दीपो दातव्यस्तिलतैलेन वा पुनः ॥ १७ ॥

The threads at the end of a piece of uncut woven cloth should be rejected (for the purpose), and lamps containning clarified butter or sesame oil should be lighted on the occasion. (17)

धूपार्थं गुग्गुलं दद्यात् घृतयुक्तं मधूदकम् ।
चन्दनञ्च तथा दद्यादिष्टं यत् कुङ्कुमं शुभम् ॥ १८ ॥

Sticks made of resin, honey, and clarified butter should be burned, and sandalpaste mixed with pasted saffron should be given. (18)

छत्राकं शरशिम्बञ्च पलञ्च सूपकं तथा ।
कुष्माण्डालावुवार्त्ताकुकोविदारांश्च वर्ज्जयेत् ॥ १९ ॥

Mushrooms, cooked meat, soup, gourds, brinjals, and Kobidāras should be avoided. (19)

पिप्पलीं मरिचञ्चैव तथा वै पिण्डमूलकम् ।
कृतञ्च लवणञ्चैव वंशागन्तु विवर्ज्जयेत् ॥ २० ॥

Long pepper, black pepper, round bulbous roots, prepared salt, and lard should not be used on the occasion. (20)

राजमासान् मसूरांश्च प्रवालकोरदूषकान् ।
लोहितान् वृक्षनिर्य्यासान् श्राद्धकर्म्मणि वर्ज्जयेत् ॥ २१ ॥

Rājamāsa, lentil seeds, catechu, the pulse known as Koradūṣaka, as well as the red milky exudations of trees should not be used on the occasion of a *Śrāddha* ceremony. (21)

आम्रातलबलीमूलमूलकान् दधिदाडिमान् ।
सकोविदार्य्यसत्कन्दराजेन मधुना सदा ॥ २२ ॥

Horse Apples, *Labalī* fruits, radishes, milk-curd, pomegranates, Kandarājas, honey, sugar, and fried barley powder should be carefully given on the occasion. (22)

शक्तून् शर्करया सार्द्धं दद्याच्छ्राद्धे प्रयत्नतः ।
पायसादिभिरुष्णैश्च भोजयित्वा तथा द्विजान् ॥ २३ ॥

भक्त्या प्रणम्य आचान्तान् तथा वै दत्तदक्षिणान् ।
अभिवाद्य प्रसन्नात्मा अनुव्रज्य विसर्ज्जयेत् ॥ २४ ॥

Having sumptuously fed the assembled Brāhmaṇas with warm *Pāyasa* (a kind of sweet porridge, and paid honorariums to them after th have washed their mouth with water, one the celebrator of the *Śrāddha*) should make obeisance to and dismiss, them by following them to a certain distance from one's house. (23-24)

निमन्त्रितस्तु यः श्राद्धे मैथुनं सेवते द्विजः ।
श्राद्धं भुक्त्वा च दत्त्वा च युक्तः स्यान्महतैनसा ॥ २५ ॥

A Brāhmaṇa, who having been invited to a *Śrāddha* ceremony, or having dined on the occasion of such a celebration, that day, knows his wife, commits a great sin. (25)

कालशाकं महाशल्कं मांसं वा शकुनस्य च ।
खड्गमांसं तथानन्त्यं यमः प्रोवाच धर्म्मवित् ॥ २६ ॥

A *Śrāddha* ceremony performed by offering oblations of *Kāla Śākas*, bird's flesh, the flesh of a rhinoceros, or a large-scaled fish, bears infinite fruit. This is the opinion of *Yama*, the law-giver. (26)

इति शङ्खीये धर्म्मशास्त्रे त्रयोदशोऽध्यायः ॥ १३ ॥

CHAPTER XIV

श्राद्धे ब्राह्मणपरीक्षावर्णनम्

यद्ददाति गयाक्षेत्रे प्रभासे पुष्करेऽपि च।
प्रयागे नैमिषारण्ये सर्व्वमानन्त्यमुच्यते ॥ १ ॥

A gift, made at Gayā, Prabhāsa, Puṣkara, or Prayāga, or in the forest of Naimiṣa, bears infinite fruit. (1)

गङ्गायमुनयोस्तीरे तीर्थे वामरकण्टके।
नर्म्मदायां गयातीरे सर्व्वमानन्त्यमुच्यते ॥ २ ॥

A gift made at any of the following sacred pools or places, *viz.*,·the banks of the Yamunā, of the Gaṅga, and of the Narmadā, Amarakaṇtaka and Gayā, bears infinite fruit. (2)

वाराणस्यां कुरुक्षेत्रे भृगुतुङ्गे महालये।
सप्तारण्येऽसिकूपे च यत् तदक्षयमुच्यते ॥ ३ ॥

Endless is the merit of making a gift at Benares, Kurukṣetra, Bhṛgutuṇga, Mahāplaya, Saptāraṇya, or at Asikūpa. (3)

म्लेच्छदेशे तथारात्रौ सन्ध्यायाञ्च विशेषतः।
न श्राद्धमाचरेत् प्राज्ञो म्लेच्छदेशे न च व्रजेत् ॥ ४ ॥

A wise man should not celebrate a *Śrāddha* ceremony either in a Mleccha country, or at dawn, evening or night. He should not visit even a mleccha country. (4)

हस्तिच्छायादिनेशेन चन्द्रेण राहुदर्शने।
विषुवत्ययने चैव स्र्वमानन्त्यमुच्यते ॥ ५ ॥

Gifts made under the auspicies of *Gaja Cchāyā Yoga*, or during a solar or lunar eclipse, as well as those made on the last day of *Vaiśākha* or *Śrāvaṇa*, or when the sun enters the sign of Makara of Karkata, bear infinite fruit. (5)

प्रौष्ठपद्यामतीतायां मघायुक्तां त्रयोदशीम् ।
प्राप्य श्राद्धन्तु कर्त्तव्यं मधुना पायसेन च ॥ ६ ॥

The wise should perform *Śrāddhas* on the day of the tenth phase of the moon's wane after the day of the full moon in the month of *Bhādra* with oblations of honey and *Pāyasa*. (6)

प्रजां पुष्टिं तथा स्वर्गमारोग्यञ्च धनं तथा ।
नृणां प्राप्य सदा प्रीतिं प्रयच्छन्ति पितामहाः ॥ ७ ॥

The *Pitṛs,* propitiated with the celebration of *Śrāddha* ceremonies, grant joy, opulence, progeny, and residence in heaven to their performers. (7)

इति शङ्खीये धर्म्मशास्त्रे चतुर्द्दशोऽध्यायः ॥ १४ ॥

CHAPTER XV

जननमरणाशौचवर्णनम्

जनने मरणे चैव सपिण्डानां द्विजोत्तमाः ।
त्र्यहाच्छुद्धिमवाप्नोति योऽग्निवेशसमन्वितः ॥ १ ॥

O YOU, the foremost of the twice-born ones, *Brāhmaṇas*, who practise *Yoga* and worship the consecrated fire, should be clean after the day of the birth or death of any of their *Sapiṇḍa* relations. (1)

सपिण्डता तु पुरुषे सप्तमे विनिवर्त्तते ।
जनने मरणे विप्रो दशाहेन विशुध्यति ॥ २ ॥

The *Sapiṇḍa* relationship endures up to the seventh degree of consanguinity. A *Brāhmaṇa* becomes unclean for ten days on the birth or death of a *Sapiṇḍa* relation. (2)

क्षत्रियो द्वादशाहेन वैश्यः पक्षेण शुध्यति ।
मासेन तु तथा शूद्रः शुद्धिमाप्नोति नान्तरा ॥ ३ ॥

A Kṣatriya becomes clean after twelve days, a Vaiśya becomes clean after a fortnight, and a Śūdra becomes clean after a month (under the circumstances). None of these will be clean before the appointed time. (3)

रात्रिभिर्म्मासतुल्याभिर्गर्भस्रावे विशुद्ध्यति ।
अजातदन्तवाले तु सद्यः शौचं विधीयते ॥ ४ ॥

On an abortion of pregnancy taking place in the family, (the *Sapiṇḍa* relations of the father) would remain unclean for a number of days equal to that of the months of gestation, while in connection with the death of a child, dead before cutting its teeth, the uncleanness ceases on the day of its death. (4)

अहोरात्रात्तथा शुद्धिर्व्वाले त्वकृतचूडके।
तथैवानुपनीते तु त्र्यहाच्छुध्यन्ति मानवाः॥ ५॥

The uncleanness lasts for a whole day and night on the death of a child, dead before the rite of tonsure being done unto him, while it continues for three days in respect of the death of one, dead without being invested with the holy thread. (5)

मृतानां कन्यकानान्तु तथैव शूद्रजन्मनः।
अनूढभार्य्यः शूद्रस्तु षोडशाद्वत्सरात् परम्॥ ६॥

मृत्युं समवगच्छेत्तु मासं तस्यापि बान्धवाः।
शुद्धिं समवगच्छन्ति नात्र कार्य्या विचारणा॥ ७॥

The *Sapiṇḍa* relations of a girl's (father) would remain unclean for three days from the date of her death while the period of uncleanness is respect of the death of an unmarried Śūdra youth of sixteen years would last for a month. His *Sapiṇḍa* relations would remain unclean for a month. There should be no disputing this fact. (6—7)

पितृवेश्मनि कन्या या रजः पश्यत्यसंस्कृता।
तस्यां मृतायां नाशौचं कदाचिदपि शाम्यति॥ ८॥

Uncleanness, incidental to the death of an unmarried girl who dies after menstruating in her father's house, does never abate. (8)

हीनवर्णाद् यदा नारी प्रमादात् प्रसवं व्रजेत्।
प्रसवे मरणे तज्जमशौचं नोपशाम्यति॥ ९॥

The period of uncleanness, incidental to the birth or death of a child begot by a man of an inferior caste on a woman of a superior one, shall never abate as far as its mother is concerned. (9)

समानं खल्वशौचन्तु प्रथमे तु समापयेत्।
असमानं द्वितीयेन धर्म्मराजवचो यथा॥ १०॥

Of two concurrent and uniform uncleanness, the prior one will extinguish the latter. Of two concurrent but disuniform ones, the former will be extinguished, after the term of the later. This is opinion of the lord of virtue (Yama). (10)

देशान्तरगतः श्रुत्वा सत्त्वानां मरणोद्भवौ ।
यच्छेषं दशरात्रस्य तावदेवाशुचिर्भवेत् ॥ ११ ॥

On hearing of the birth or death of one's relation in a distant country, one would remain unclean for the unexpired portion of the period of ten days, after the hearing. (11)

अतीते दशरात्रे तु तावदेव शुचिर्भवेत् ।
तथा संवत्सरेऽतीते स्नान एव विशुध्यति ॥ १२ ॥

Having heard such a news after the expiry of ten, days from the date of occurrence, one would remain unclean for that day only, while having heard it after a year, one would be pure again by a simple ablution. (12)

अनौरसेषु पुत्रेषु भार्य्यास्वन्यगतासु च ।
परपूर्व्वासु च स्त्रीषु त्र्यहाच्छुद्धिरिहेष्यते ॥ १३ ॥

A man would remain unclean for three days only on the death of a son though not of his own loings, or on that of a azife living with another, or previously married by him. (13)

मातामहे व्यतीते तु आचार्य्ये च तथा मृते ।
गृहे मृतासु दत्तासु कन्यासु च त्र्यहं तथा ॥ १४ ॥

A man would remain unclean for three days on the death of his preceptor, maternal grand-father, or of a married daughter in his own house. (14)

विनष्टे राजनि स्याद्वै जाते दौहित्रके गृहे ।
आचार्य्यपत्नीपुत्रेषु दिवसेन च मातुले ॥ १५ ॥

A man would remain unclean for a single day on the death of the king of his country, on the birth of a son of his daughter, and on the death of his maternal uncle, or of a son or wife of his preceptor. (15)

मातुले पक्षिणीं रात्रिं शिष्यर्त्विग्बान्धवेषु च ।
सब्रह्मचारिणि तथा अनूचाने तथा मृते ॥ १६ ॥

On the death of one's maternal uncle, one would be unclean for an entire day and night, while the period of uncleanness in respect of the death of one's priest, disciple, or of a fellow student of the *Vedas*, is one day only. (16)

एकरात्रं त्रिरात्रं वा षड्रात्रं मासमेव च।
शूद्राः सपिण्डवर्णानामशौचं क्रमतः स्मृतम् ॥ १७ ॥

A *Brāhmaṇa* would remain unclean for one day, three days, six days and ten days respectively on the birth or death of a *Brāhmaṇa*, Kṣatriya, Vaiśya or Śūdra *Sapiṇḍa* relation of his. (17)

सपिण्डे क्षत्रिये शुद्धिः षड्रात्रं ब्राह्मणस्य च ॥ १८ ॥
वर्णानां परिशिष्टानां द्वादशेऽह्नि विनिर्दिशेत् ॥ १९ ॥

A *Brāhmaṇa* would remain unclean for six days on the birth or death of his *Kṣatriya Sapiṇḍa;* the period of uncleanness in respect of the remaining castes being twelve days only. (18-19)

सपिण्डे ब्राह्मणा वर्णाः सर्व्वे एवाविशेषतः ।
दशरात्रेण शुध्येयुरित्याह भगवान् यमः ॥ २० ॥

Members of all castes would remain unclean for ten days on the death of a *Brāhmaṇa Sapiṇḍa* relation. This is the ordinance of Yama. (20)

भृग्वग्निपतनाम्भोभिर्मृतानामात्मघातिनाम् ।
पतितानामशौचञ्च शस्त्रविद्युद्धताश्च ये ॥ २१ ॥

No uncleanness exists in respect of a violent death by falling from the brow of a hill, or by hanging, drowning, burning, lightning, or sword-cut, etc., as well as in connection with the death of a suicide of degraded person. (21)

यती व्रती ब्रह्मचारी सूपकारश्च दीक्षितः ।
नाशौचभाजः कथिता राजाज्ञाकारिणश्च ये ॥ २२ ॥

A Yati, a king, a *Brahmacārin,* a confectioner, as well as those who are initiated, or are in the king's employ, are never disqualified by a birth or death uncleanness. (22)

यस्तु भुङ्क्ते पराशौचे वर्णी सोऽप्यशुचिर्भवेत् ।
अमुष्य शुचौ शुद्धिश्च तस्याप्युक्ता मनीषिभिः ॥ २३ ॥

A *Brahmacārin* partaking of the food prepared by a person affected with a birth or death uncleanness, will be unclean; he would be pure after the lapse of the period of uncleanness of the owner of such food. This is the opinion of the wise. (23)

पराशौचे नरो भुक्त्वा कृमियोनौ प्रजायते।
भुक्त्वान्नं म्रियते यस्य तस्य जातौ प्रजायते॥ २४॥

Those, who partake of the boiled rice of an unclean person, are re-born as insects; a man gets the same caste as the man, whose boiled rice he partakes of, before dying. (24)

दानं प्रतिग्रहो होमः स्वाध्यायः पितृकर्म्म च।
प्रेतपिण्डक्रियावर्ज्जमशौचं विनिवर्त्तते॥ २५॥

All religious atcs to be performed in honour of one's departed manes, save giving and receiving gifts, offering oblations to *Pretas*, casting libations in the sacrificial fire, and studying the *Vedas*, are interdicted during a period of uncleaness. (25)

इति शङ्खीये धर्म्मशास्त्रे पञ्चदशोऽध्यायः॥ १५॥

CHAPTER XVI

द्रव्यशुद्धिमृन्मयादिपात्रशुद्धि

मृण्मयं भाजनं सर्व्वं पुनःपाकेन शुध्यति ।
मलैर्मूत्रैः पुरीषैर्व्वा ष्ठीवनैः पूयशोणितैः ॥ १ ॥

संस्पृष्टं नैव शुध्येत पुनः पाकेन मृण्मयम् ।
एतैरेव यदि स्पृष्टं ताम्रसौवर्णराजतम् ॥ २ ॥

ALL earthen vessels, defiled by impure things other than bodily excrements, are purified by again burning them in fire; under the latter condition they should be rejected and thrown away. (1—2)

शुध्यत्यावर्त्तितं पश्चादन्यथा केवलाम्भसा ।
अम्लोदकेन ताम्रस्य सीसस्य त्रपपुषस्तथा ॥ ३ ॥

Vessels made of copper, silver, or gold, and defiled by the touch of bodily excrements should be purified by melting and recasting them; defiled by the touch of any other impure thing they should be purified by washing them with water. (3)

क्षारेण शुद्धिः कांसस्य लौहस्यापि विनिर्द्दिशेत् ।
मुक्तामणिप्रबालानां शुद्धिः प्रक्षालनेन तु ॥ ४ ॥

Articles made of copper, lead, or brass should be purified by rubbing them with any acid substance; articles made of iron or bell-metal should be purified by rubbing them with any alkaline substance, while those made of pearls or corals should be purified by simply washing them with water. (4)

अञ्जानाञ्चैव भाण्डानां सर्व्वस्याश्ममयस्य च ।
शाकमूलफलानाञ्च विदलानां तथैव च ॥ ५ ॥

Articles made of stone or conch shells, as well as potherbs, vegetables and pulses shoud be purified by simply washing them with water. (5)

मार्ज्जनाद्यज्ञपात्राणां पाणिना यज्ञकर्म्मणि ।
उष्णाम्भसा तथा शुद्धिः सकेशानां विनिर्द्दिशेत् ॥ ६ ॥

Sacrificial vessels, during the celebration of a religious sacrifice, should be purified by rubbing them with the palms of the hand, while those articles, defiled by the contact of hair, should be purified by washing them with warm water. (6)

शय्यासनापणानान्तु सूर्य्यस्य किरणैस्तथा ।
शुद्धिस्तु प्रोक्षणाद्यज्ञे करकेन्धनयोस्तथा ॥ ७ ॥

Cushions, beddings, and market-sheds, anywise polluted by impure contacts, are purified by an exposure to the sun; sacrificial vessels are purified by sprinkling water over them. (7)

मार्ज्जनाद्वेश्मनां शुद्धिः क्षितेः शोधस्तु तत्क्षणात् ।
सम्मार्ज्जनेन तोयेन वाससां शुद्धिरिष्यते ॥ ८ ॥

A room is purified by washing it with water, the ground is instantaneously purified by washing it with water, clothes are purified by washing them with water. (8)

बहूनां प्रोक्षणाच्छुद्धिर्धान्यादीनां विनिर्द्दिशेत् ।
प्रोक्षणात् संहतानाञ्च काष्ठानाञ्चैव तत्क्षणात् ॥ ९ ॥

A large quantity of paddy, kept in a room or vessel, is purified by sprinkling it over with water; acticles made of pieces of wood fastened together are purified by rubbing them with water. (9)

सिद्धार्थकानां कम्पेन शृङ्गदन्तमयस्य च ।
गोवालैः फलपात्राणामस्थ्नां शृङ्गवतां तथा ॥ १० ॥
निर्यामानां गुडानाञ्च लवणानां तथैव च ।
कुसुम्भकुसुमानाञ्च ऊर्णाकार्पासयोस्तथा ॥ ११ ॥

White mustar seeds should be purified by winnowing them with a winnow; articles made of horns or tusks of animals should be purified by rubbing them with cow-hair. The venerable Yama has enjoined that articles made of leaves, shells of fruits, or of horns, as well as milky exudations of trees, salts, treacle, Kusumbha fruits, wool, and cotton should be purified by sprinkling water over them. (10—11)

प्रोक्षणात् कथिता शुद्धिरित्याह भगवान् यमः ।
भूमिष्ठमुदकं शुद्धं तथा शुचि शिलागतम् ॥ १२ ॥

वर्णगन्धरसैर्दुष्टैर्व्वर्जितानां तथा भवेत् ।
शुद्धं नदीगतं तोयं सर्व्वदैव सुखाकरम् ॥ १३ ॥

Water defiled by any impure contact should be purified by pouring it over the earth, or by keeping it in a stone vessel; water that is devoid of any offensive taste, odours, or colour is pure; the water of a running brook or river is always pure and wholesome. (12—13)

शुद्धं प्रसारितं पण्यं शुद्धाश्चाश्वादयो मुखे ।
मुखवर्ज्जन्तु गौः शुद्धा मार्ज्जारश्चाश्रमे शुचिः ॥ १४ ॥

Articles of trade or merchandise spread out for show, the mouths of such animals as horses, etc., all the limbs of cows except their mouths, and domesticated cats should be regarded as always pure. (14)

शय्या भार्य्या शिंशुर्वस्त्रमुपवीतं कमण्डलुः ।
आत्मनः कथितं शुद्धं न तच्छुद्धं परस्य च ॥ १५ ॥

The bed, wife, child, sacred thread, wearing cloth and the *Kamaṇḍalu* vessel of one's own are always pure as far as one's own self is concerned; be belonging to others one should consider them as impure. (15)

नारीणाञ्चैव वत्सानां शकुनानां शुनां मुखम् ।
रात्रौ प्रसरणे वृक्षे मृगयायां सदा शुचिः ॥ १६ ॥

The face of one's own wife is pure during the night, pure is the mouth of a bird perched on a tree, the mouth of a dog is pure during hunting excursion, the mouth of a calf is pure during an act of milching. (16)

शुद्धा भर्त्तुश्चतुर्थेऽह्नि स्नाता नारी रजस्वला ।
दैवे कर्म्मणि पित्र्ये च पञ्चमेऽहनि शुध्यति ॥ १७ ॥

A woman becomes pure by ablution on the fourth day of her menses; for the purposes of a *Daiva* of *Pitrya Śrāddha* she becomes pure on the fifth day. (17)

रथ्याकर्द्दमतोयेन ष्ठीवनाद्येन वाप्यथ ।
नाभेरूर्द्ध्वं नरः स्पृष्टः सद्यः स्नानेन शुध्यति ॥ १८ ॥

A man polluted by the touch of spittal or muddy water of the road, above his nevel, should regain his purity by instantaneously bathing. (18)

कृत्वा मूत्रपुरीषञ्च लेपगन्धापहं तथा ॥ १९ ॥
उद्धृतेनाम्भसा स्नानं मृदा चैव समाचरेत् ॥ २० ॥

After urination or defecation, one should rub the impure orfices of the organs concerned with earth, enough to remove the bad smell, and then wash them with water, previously lifted for the purpose. (19-20)

मेहने मृत्तिकाः सप्त लिङ्गे द्वे च प्रकीर्त्तिते ॥ २१ ॥
एकस्मिन् विंशतिर्हस्ते द्वयोर्द्देयाश्चतुर्द्दश ।

After micturition, one should twice rub the external orfice of one's urethra, and seven times the palms of his hands, with earth, and then wash them with water; after defecation a person should twenty-one times rub the palm of his left hand, and fourteen times the palms of his both hands, with earth, and then wash them with water. (21-22)

तिस्रस्तु मृत्तिका देयाः कृत्वा तु नखशोधनम् ॥ २२ ॥
तिस्रस्तु पादयोर्द्देयाः शौचकामस्य सर्व्वदा ॥

After cleansing the nails, the hands should be thrice rubbed with clay; wishing personal cleanness one should always wash one's feet with clay and water. (22-23)

शौचमेतद्गृहस्थानां द्विगुणं ब्रह्मचारिणाम् ॥ २३ ॥
द्विगुणञ्च वनस्थानां यतीनां द्विगुणं तथा ।
मृत्तिका च विनिर्द्दिष्टा त्रिपर्व्वं पूर्य्यते यया ॥ २४ ॥

These rules of cleanness will hold good in cases of house-holders; *Brahmacārins* should doubly perform those acts of personal purification which are enjoined to be done by house-holders; forest-dwelling hermits should do thrice as much as those done by *Brahmacārins*, and Yatis should do twice as much as the *Vānaprasthas* in these respects. Acts of personal cleansing should be done with a quantity of earth, enough to fill the three phalanges of fingers. (23-24)

इति शङ्खीये धर्म्मशास्त्रे षोड़शोऽध्याय: ॥ १६ ॥

CHAPTER XVII

श्रत्रियादिवधे-यवाद्यपहारेव्रतवर्णनम्

नित्यं त्रिषवणस्नायी कृत्वा पर्णकुटी वने ।
अधः शायी जटाधारी पर्णमूलफलाशनः ॥ १ ॥

ग्रामं विशेत भिक्षार्थं स्वकर्म्म परिकीर्त्तयन् ।
एवं कालं समास्थाय वर्षे च द्वादशे गते ॥ २ ॥

BATHING at morning, noon and evening, each day, living, in a thatched cottage of dry leaves, and, on roots and bulbs of the forest, wearing large clotted hairs, and lying down on bare ground in the night, he (a gold-stealer, etc.,) should enter a village for alms, proclaiming his guilt to all and sundry. For twelve years he should live this life of penance. (1—2)

रुक्मस्तेयी सुरापायी ब्रह्महा गुरुतल्पगः ।
व्रतेनैकेन शुध्यन्ति महापातकिनश्च ये ॥ ३ ॥

A gold-stealer, a drunkard, a Brāhmaṇicide, or a defiler of this elder's or preceptor's bed, or a person guilty of any of the *Mahāpātakas*, is purified by practising the above-said penance. (3)

यागस्थं क्षत्रियं हत्वा वैश्यं हत्वा तु याजकम् ।
एतदेव व्रतं कुर्य्यादाश्रमं विनिदूषकः ॥ ४ ॥

The same penance should be practised for expiating the sin of killing a Kṣatriya engaged in celebrating a religious sacrifiece, or a Vaiśya performer of religious sacrifices, or for the purpose of extinguishing the sin of defiling a hermitage. (4)

कूटसाक्ष्यं तथैवोक्त्वा निक्षेपञ्च प्रहृत्य च।
एतदेव व्रतं कुर्य्याच्छक्त्या च शरणागतम्॥ ५॥

This expiatory penance should be practised after having given false evidence, or after having killed a person taken under protection, or after having misappropriated a trust property. (5)

आहिताग्निः स्त्रियं हत्वा मित्रं हत्वा तथैव च।
हत्वा गर्भमविज्ञातमेतदेव व्रतं चरेत्॥ ६॥

A custodian of the sacred fire, after having unwillingly killed a friend or a woman, or after having unknowingly effected an aborion of pregnancy, should practise this (above said) expiatory penance. (6)

व्रतस्थञ्च द्विजं हत्वा पार्थिवञ्चाकृताश्रमम्।
एतदेव व्रतं कुर्य्याद्द्विगुणञ्च विशुद्धये॥ ७॥

For the expiation of his sin, this penance should be doubly practised by a man, who has killed a *Brāhmaṇa* during the observance of a vow, or a *Kṣatriya,* who has not settled down in life as a house-holder. (7)

क्षत्रियस्य तु पादोनं तदर्द्धं वैश्यघातने।
अर्द्धमेव सदा कुर्य्यात् स्त्रीवधे पुरुषस्तथा॥ ८॥

After having killed a Kṣatriya, false to his proper duties in life, the three quarter part of the same penance should be practised for expiation; after having killed a similar Vaiśya or a woman, only a half of the penance should be practised. (8)

पादन्तु शूद्रहत्यायामुद्यक्यागमने तथा।
गोवधे च तथा कुर्य्यात् परदारगतस्तथा॥ ९॥

After having killed a Śūdra, or after having known a woman during her menses, a quarter part of the same penance should be practised for expiation; (similarly,) a quarter part of the same penance should be practised for extinguishing the sin of killing a cow, or of knowing another man's wife. (9)

पशून् हत्वा तथा ग्राम्यान् मासं कुर्य्याद्विचक्षणः ।
आरण्यानां वधे चैव तदर्द्धन्तु विधीयते ॥ १० ॥

For a month, a wise man should continuously practise this penance after having killed any village (domesticated) animal; the term of the penance is a fortnight only in respect of killing a wild fowl or beast. (10)

हत्वा द्विजं तथा सर्पं जलेशयविलेशयौ ।
सप्तरात्रं तथा कुर्य्याद्व्रतन्तु ब्राह्मणस्तथा ॥ ११ ॥

A *Brāhmaṇa*, having killed a serpent, or a holedwelling or an aquatic animal, should practise the same penance for a term of seven days. (11)

अनास्थ्नान्तु शतं हत्वा सास्थ्नां दशशतं तथा ।
ब्रह्महत्याव्रतं कुर्य्यात् पूर्णं संवत्सरं तथा ॥ १२ ॥

Having killed a hundred invertibrate animals, or a thousand vertibrate ones, one should practise, for a year, the penance enjoined to be practised for the expiation of the sin of *Brāhmaṇicide.* (12)

यस्य यस्य च वर्णस्य वृत्तिच्छेदं समाचरेत् ।
तस्य तस्य वधप्रोक्तं प्रायश्चित्तं समाचरेत् ॥ १३ ॥

Having destroyed the means of livelihood of a member of any particular caste, the same expiatory penance should be practised as has been laid down for down for atoning the sin of killing him. (13)

अपहृत्य तु वर्णानां भुवमेव प्रमादतः ।
प्रायश्चित्तमथ प्रोक्तं ब्राह्मणानुमतं चरेत् ॥ १४ ॥

Having unknowingly encroached upon the land of a Brāhmaṇa, Kṣatriya, Vaiśya, or of a Śūdra, one should practise an expiatory penance with the permission of Brāhmaṇas. (14)

गोऽजाश्वस्यापहरणे सीमानां रजतस्य च ।
जलापहरणे चैव कुर्य्यात् संवत्सरं व्रतम् ॥ १५ ॥

Having stolen a cow, goat, or horse, or water, lead or silver, one should continuously practise the above said penance for a year. (15)

तिलानां धान्यवस्त्राणां शस्त्राणामामिषस्य च ।
संवत्सरार्द्धं कुर्व्वीत व्रतमेतत् समाहितः ॥ १६ ॥

Having stolen sesame seeds, paddy, cloths, arms, or raw meat, one should practise, self-controlled, the above-said penance for a half year. (16)

तृणकाष्ठे च तक्राणां रसानामपहारकः ।
मासमेकं व्रतं कुर्य्याद्दन्तानां सर्पिषां तथा ॥ १७ ॥

Having stolen hays, faggots, whey, milk, tusks of elephants, or clarified butter, one should practise the above-said penance for a month. (17)

लावणानां गुडानाञ्च मूलानां कुसुमस्य च ।
मासार्द्धस्तु व्रतं कुर्य्यादितदेव समाहितः ॥ १८ ॥

Having stolen, salt, treacle, edible roots or flowers, or articles made of them, one should practise, self-controlled, the above-said penance for a fortnight. (18)

लौहानां वैदलानाञ्च सूत्राणां चर्म्मणां तथा ।
एकरात्रं व्रतं कुर्य्यात्तद्धदेव समाहितः ॥ १९ ॥

Having stolen iron, pulses, cotton twists, or hydes, one should practise the above-said penance for an entire night. (19)

भुक्त्वा पलाण्डुं लशुनं मद्यञ्च कवकानि च ।
नारं मलं तथा मासं विड्वराहं खरं तथा ॥ २० ॥

गौधेरकुञ्जरोष्ट्रञ्च सर्व्वं पञ्चनखं तथा ।
क्रव्यादं कुक्कुटं ग्राम्यं कुर्य्यात् संवत्सरं व्रतम् ॥ २१ ॥

Having eaten an onion, garlic, or mushroom, or the flesh of a camel, elephants, ass, lizard (*Godhikā*), domesticated hog, or cock, or of any of the five nailed animals (such as dog etc.), or having taken wine, or human excrements, one should practise the above-said penance for a whole year. (20—21)

भक्ष्याः पञ्चनखास्त्वेते गोधाकच्छपशल्वकाः ।
सङ्गश्च शशकश्चैव तान् हत्वा तु चरेद्व्रतम् ॥ २२ ॥

Golden coloured *godhās*, tortoises, procupines, hares, although they belong to the group of five nailed creatures, are animals whose flesh may be eaten; but having killed any of these animals, one should practise the above-said penance. (22)

हंसं मद्गुरकं काकं काकोलं खञ्जरीटकम् ।
मात्स्यादांश्च तथा मत्स्यान् वलाकाशुकसारिकाः ॥ २३ ॥

चक्रवाकं प्लवं कोकं मण्डूकं भुजगं तथा ।
मासमेतद्व्रतं कुर्य्यान्नात्र कार्य्या विचारणा ॥ २४ ॥

Having killed a swan, crow, king-fisher, heron, parrot, crane, *Madguraka* owl, *Khañjarītaka*, diver, or any such bird, or a frog or snake, one should practise the above-said penance, for a month, without the least hesitation. (23—24)

राजीवान् सिंहतुण्डांश्च शकुलांश्च तथैव च ।
पाठीनरोहितौ भक्ष्यौ मत्स्येषु परिकीर्त्तितौ ॥ २५ ॥

Having killed a crane, or a *Śakula* or *Siṁhatuṇḍa* fish, one should practise the above-said penance. Of fishes the species known as *Pāṭhīna* and *Rohita* are edible. (25)

जले चरांश्च जलजान् मुखपादान् सुविष्किरान् ।
रक्तपादान् जालपादान् सप्ताहं व्रतमाचरेत् ॥ २६ ॥

Having killed such aquatic birds as *Jālapāda* (webbfooted crane), *Raktapāda*, *Suviṣkiras*, etc., one should practise the abovesaid penance for a week. (26)

तित्तिरिञ्च मयूरञ्च लावकञ्च कपिञ्जरम् ।
वार्द्धीणसं वर्त्तकञ्च भक्ष्यानाह यमः सदा ॥ २७ ॥

Pheasants, peacocks, *Lāvakas*, *Kapiñjaras*, *Vartakas*, and *Bārdhriṇas* are birds, whose flesh, according to the holy *Yama*, may be always eaten. (27)

भुक्त्वा चैवोभयदन्तं तथैकशफदंष्ट्रिणः ।
तथा भुक्त्वा तु मासं वै मासार्द्धं व्रतमाचरेत् ॥ २८ ॥

Having eaten the flesh of a two tusked animal, one should practise the above-said penance for a month; having eaten that of a one-tusked animal, or of an animal with unbifurcated hoops, one should practise the above-said penance for a fortnight. (28)

स्वयं मृतं वृथामांसं माहिषं वाजमेव च ।
गोश्च क्षीरं विवत्साया महिष्याश्च तथा पयः ॥ २९ ॥

सन्धिन्यमेध्यं भक्षित्वा पक्षन्तु व्रतमाचरेत् ।
क्षीराणि यान्यभक्ष्याणि तद्विकाराशने बुधः ॥ ३० ॥

Having eaten the flesh of an animal that has died a natural death, or that of one not killed in a religious sacrifice, or the flesh of a horse or buffalo, or having taken the milk of a cow or she buffalo whose calf is dead, or that has been in heat or impregnated, one should practise the above-said penance for a fortnight. (29—30)

सप्तरात्रं व्रतं कुर्य्याद् यदेतत् परिकीर्त्तितम् ।
लोहितान् वृक्षनिर्य्यासान् व्रणानां प्रभवांस्तथा ॥ ३१ ॥

Having taken the milk of a forbidden female, animal, or an article of confectionary made thereof, or the milky exudation of any red plant which is supposed to produce ulcers, one should practise the above-said penance for seven days. (31)

केवलानि तथान्नानि तथा पर्य्युषितञ्च यत् ।
गुडपक्वं तथा भुक्त्वा त्रिरात्रन्तु व्रती भवेत् ॥ ३२ ॥

Having eaten stale boiled rice, or that which has been cooked over night, as well as articles cooked with treacle, one should practice the penance for three days. (32)

दधिभक्तञ्च शुक्तेषु यच्चान्यद्दारुसम्भवम् ।
गुडयुक्तं भक्षयित्वा तक्रं निन्द्यमिति श्रुतिः ॥ ३३ ॥
यवगोधमजं सत्त्वं विकाराः पयसाञ्च ये ।
राजवाहञ्च कुल्यञ्च भैक्ष्यं पर्य्युषितं भवेत् ॥ ३४ ॥

सजीवपक्वमांसञ्च सर्व्वं यत्नेन वर्ज्जयेत् ।
संवत्सरं व्रतं कुर्य्यात् प्राश्यैतान् ज्ञानतस्तथा ॥ ३५ ॥

All acid fluids except milk, curd, sweet saps of trees, had whey prepared with the addition of treacle, cakes made of wheat or barley, certain preparations of milk, *Kulyas*, *Rājavāhas*, all stale articles other than those obtained as alms, as well as the meat of an animal roasted alive, should be always avoided; having knowingly consumed any of these articles one should practise the penance for a year. (33—35)

शूद्रान्नं ब्राह्मणो भुक्त्वा तथा रङ्गावतारिणः ॥ ३६ ॥
बद्धस्य चैव चौरस्य नाथहीनास्तथा स्त्रियः ॥ ३७ ॥

कर्म्मकारस्य वेणस्य कीरस्य पतितस्य च।
रुक्मकारस्य तक्षणस्य तथा बार्द्धुपिकस्य च ॥ ३८ ॥

कदर्य्यस्य नृशंसस्य वेश्यायाः कितवस्य च।
गणान्नं भूमिपालान्नमद्धा चैवास्त्रजीविनः ॥ ३९ ॥

सौनकान्नं सूतिकान्नं भुक्त्वा मासं व्रतं चरेत्।
शूद्रस्य सततं भुक्त्वा षण्मासान् व्रतमाचरेत्॥ ४० ॥

Having eaten the boiled rice cooked by a *Śūdra*, or by a professional actor, or by a thief in prison, or by a woman without any guardian, or by a black-smith, or by a *Veṇa* (a sect of *Śūdras*), *Kīra* (a sect of *Śūdras*), goldsmith, carpenter, or courtezan, or by a miserly, cruel or degraded person, or by a mercenary soldier, farmer of revenue, or wine seller, or by a person affected by a birth uncleanness, a Brāhmaṇa should practise the above-said penance for a month. Having continuously partaken of the boiled rice cooked by a *Śūdra*, a *Brāhmaṇa* should practise the above-said penance for six months. (36-40)

वैश्यस्य च तथा स्त्रीणां मासमेकं व्रतं चरेत्।
क्षत्रियस्य तथा भुक्त्वा द्वौ मासौ च व्रतं चरेत्॥ ४१ ॥

Having eaten the boiled rice cooked by a *Vaiśya*, or by a female stranger, one should practise the penance for three months; similarly having eaten that cooked by a Kṣatriya, one should practise the penance for two months. (41)

ब्राह्मणस्य तथा भुक्त्वा मासमेकं समाचरेत् ।
अपः सुराभाजनस्थाः पीत्वा पक्षं व्रती भवेत् ॥ ४२ ॥

Having partaken of the unused residue of a *Brāhmaṇa*'s meal, one should practise the penance for a month; having taken water kept in a wine-basin, one should practise the penance for a fortnight. (42)

शूद्राच्छिष्टाशने मासं पक्षमेकं तथा दिशः ॥ ४३ ॥
क्षत्रियस्य तु सप्ताहं ब्राह्मणस्य तथा दिनम् ।

Having partaken of the unused residue of the meal of a *Śūdra, Vaiśya, Kṣatriya,* or *Brāhmaṇa,* one should respectively practise the penance for a month, fortnight, weak, and day. (43-44)

अथाश्रद्धाशने विद्वान् मासमेकं व्रती भवेत् ॥ ४४ ॥
परिवित्तिः परिवेत्ता यया च परिविद्यते ।
व्रतं संवत्सरं कुर्य्याद्दातृयाजकपञ्चमः ॥ ४५ ॥
शुनोच्छिष्टं तथा भुक्त्वा मासमेकं व्रती भवेत् ।

An erudite person, having partaken of a meal, slightingly offered, should practise the penance for a month; he, who marries before the marriage of his elder brother, the girl thus married, the person who gives her away in marriage, and the priest who officiates at the ceremony, should practise, each of them, the penance for a year. Similarly, having partaken of food previously eaten by a dog, one should practise the penance for a month. (44-46)

दूषितं केशकोटैश्च मूषिकानकुलेन च ॥ ४६ ॥
मक्षिकामशकेनापि त्रिरात्रन्तु व्रती भवेत् ।

Having partaken of food polluted by the touch of a mouse or mongoose, or infested with flies, mosquitoes, or hairs, one should practise the panance for three days. (46-47)

वृथाकृशरसंयावपायमापूपशष्कुलीः ॥ ४७ ॥
भुक्त्वा त्रिरात्रं कुर्व्वीत व्रतमेतत् समाहितः ।

Having eaten cakes (and the articles of confectionary known as) *Śaṣkulī, Saṁyāva, Pāyasa* or *Kṛṣarā* (a preparation of rice, meat, pulse, and butter), not offered to the gods, one should practise the penance for three days. (47-48)

नील्या चैव क्षतो विप्रः शुना दष्टस्तथैव च ॥ ४८ ॥
त्रिरात्रन्तु व्रतं कुर्य्यात् पुंश्चलीदशनक्षतः ।

A *Brāhmaṇa*, wounded with an Indigo twig, or bitten by a dog, or suffering from a wound caused by the bite of an unchaste woman, should practise the penance for three days. (48-49)

पादप्रतापनं बह्नौ क्षिप्त्वा बह्नौ तथाप्यधः ॥ ४९ ॥
कुशैः प्रमृज्य पादौ च दिनमेकं व्रतं चरेत् ॥ ५० ॥

Having heated the soles of his feet over fire, or having cast any thing impure therein, or having rubbed the soles of his feet with the blades of *Kuśa* grass, a *Brāhmaṇa* should practise the penance for a day. (49-50)

क्षत्रियस्तु रणे हत्वा पृष्ठं प्राणपरायणम् ॥ ५१ ॥
संवत्सरव्रतं कुर्य्याच्छित्वा पिप्पलपादपम् ॥ ५२ ॥

A Kṣatriya, who having killed an enemy, in battle, timorously flies from the field, afraid of his own life, should continuosly practise the above-said expiatory penance for an entire year; similarly, having felled down an Aśvattha tree, one should practise the same penance for a year. (51-52)

दिवा च मैथुनं कृत्वा स्नात्वा दुष्टजले तथा ॥ ५३ ॥
नग्नां परस्त्रियं दृष्ट्वा दिनमेकं व्रती भवेत् ॥ ५४ ॥

Having visisted his wife during the day, or bathed in foul water, or seen the nudity of another man's wife, a man should practise the penance for a day. (53-54)

क्षिप्त्वाग्नावशुचि द्रव्यं तद्वदम्भसि मानवः ।
मासमेकं व्रतं कुर्य्यादपक्रुध्य तथा गुरुम् ॥ ५५ ॥

Having cast any foul substance in fire or water, or used angry words to one's praceptor, one should practise the penance for a month. (55)

तथा विशेषजं पीत्वा पानीयं ब्राह्मणस्तथा ।
त्रिरात्रन्तु व्रतं कुर्य्याद्वामहस्तेन वा पुनः ॥ ५६ ॥

Having drunk water without closely observing it, or with his left hand, a Brāhmaṇa should practise the penance for three days. (56)

एकपङ्क्त्युपविष्टेषु विषमं यः प्रयच्छति ।
स च तावदसौ पक्षं प्रकुर्य्याद् ब्राह्मणो व्रतम् ॥ ५७ ॥

He, who unequally serves viands to Brāhmaṇas seated in the same row at a dinner, should practise, for a fortnight, the penance laid down for expiating the sin of a *Brāhmaṇicide*. (57)

धारयित्वा तुलाञ्चैव विषमं वनिजस्तथा ।
सुरालवणपात्रेषु भुक्त्वा क्षीरं व्रतं चरेत् ॥ ५८ ॥
विक्रीय पाणिना मद्यास्तिलानि च तथाचरेत् ॥ ५९ ॥

A merchant, having used false weignts in trade, and a person, having kept milk in a wine-pot, or in a salt-pot, or having sold sesame with his hands, should practise the above-said penance for expiation. (58-59)

हुङ्कारं ब्राह्मणस्योक्त्वा हुङ्कारञ्च गरीयमसः ।
दिनमेकं व्रतं कुर्य्यात् प्रयतः सुसमाहितः ॥ ६० ॥

Having angrily roared unto a *Brāhmaṇa* or a preceptor, one should practise, self-controlled, for a day, the above-said penance. (60)

प्रेतस्य प्रेतकार्य्याणि कृत्वा वै धनहारकः ।
वर्णानां यद्व्रतं प्रोक्तं तद्व्रतं प्रयतश्चरेत् ॥ ६१ ॥

He, who offers funeral oblations to a deceased person, inherit the property, left by him. Having inherited (the property,) he should practise the form of penance, enjoined as proper for the caste he belongs to, on the occasion. (61)

कृत्वा पापं न गूहेत गुह्यमानं हि वर्द्धते ।
कृत्वा पापं बुधः कुर्य्यात् पर्षदानुमतं व्रतम् ॥ ६२ ॥

Hide not the guilt after its commission, inasmuch as hiding increases its heniousness; having committed a sin, a wise man should undertake the proper expiatory penance. (62)

स्थित्वा च श्वापदाकीर्णे बहुव्याधमृगे वने ।
न ब्राह्मणो व्रतं कुर्य्यात् प्राणबाधभयात् सदा ॥ ६३ ॥

A *Brāhmaṇa*, living in a forest abounding in savage and furious, beasts, or in hunters, or at a place where life is manifestly insecure, should not practise any penance. (63)

संतो हि जीवतो जीवं सर्व्वपापमपोहति ।
व्रतैः कृच्छ्रैस्तथा दानैरित्याह भगवान् यमः ॥ ६४ ॥

Continuing in life, an individual may get rid of 'all kinds of sin by practising penances and charities. This is what is said by the lord *Yama*. (64)

शरीरं धर्म्मसर्व्वस्वं रक्षणीयं प्रयत्नतः ।
शरीराच्च्यवते धर्म्मः पर्व्वतात् सलिलं यथा ॥ ६५ ॥

A (healthy) body is the source of all pieties; hence, the body should be preserved (in health) with the utmost care. Virtues well up from a healthy body, as fountains spring up from beneath a hill side. (65)

आलोक्य सर्व्वशास्त्राणि समेत्य ब्राह्मणैः सह ।
प्रायश्चित्तं द्विजो दद्यात् स्वेच्छया न कदाचन ॥ ६६ ॥

A *Brāhmaṇa*, having pondered over the injunctions of all the Ethical Codes, and in unanimity with other *Brāhmaṇas*, should lay down the form of expiation in a given case, and never do so out of his own accord, and without consultation. (66)

इति शङ्खीये धर्म्मशास्त्रे सप्तदशोऽध्यायः ॥ १७ ॥

CHAPTER XVIII

अधमर्षण पराक वारुणकृच्छ्र अतिकृच्छ्रे सान्तपनादिव्रत

त्र्यहं त्रिषवणस्नाने प्रकुर्य्यादघमर्षणम्।
निमज्ज्य नक्तं सरिति न भुञ्जीत दिनत्रयम्॥ १ ॥

EVERY day, one should thrice bathe and practise the *Aghamarṣaṇam Vratam*, take an ablution in a river in the night, and forbear eating three meals. (1)

वीरासनं सदा तिष्ठेद्गाश्च दद्यात् पयस्विनीम्।
अघमर्षणमित्येतत् कृतं सर्व्वाघनाशनम्॥ २ ॥

One should always sit in the posture known as the *Vīrāsanam*, and make gifts of milch cows. This is what constitutes the *Aghamarṣaṇam*, the expiation for all sin. (2)

त्र्यहं सायं त्र्यहं प्रातस्त्र्यहमदद्यादयाचितम्।
परं त्र्यहञ्च नाश्नीयात् प्राजापत्यं चरन् रतम्॥ ३ ॥

For the first three days of its observance, a vowist should eat his meal at morning; at evening, during the second three days; and eat what is obtained by begging during the next three days, and fast for the last three days of the penance. This is what constitutes the *Prājāpatyam Vratam*. (3)

त्रहं सायं त्रहं प्रात्सत्यहमद्यादयाचितम्।
त्र्यहमुष्णं पयः पीत्वा वायुभक्षी दिनत्रयम्॥ ४ ॥

For the first three days, a vowist should take nothing but warm, water; during the next three days he should take warm clarified butter, and warm water during the next three days; and fast for the last three days of the penance. This is what constitutes a *Tapta Kṛccha Vratam*. (4)

तप्तकृच्छ्रं विजानीयादेतदुक्तं सदा व्रतम् ।
द्वादशेनोपवासेन पराकः परिकीर्त्तितः ॥ ५ ॥

विधिनोदकसिद्धानि समश्नीयात् प्रयत्नतः ।
शक्तून् हि सोदकान् मासं कृच्छ्रं वारुणमुच्यते ॥ ६ ॥

A *Parāka Vratam* consists in fasting for twelve successive days; *Vāruṇa Kṛccha Vratam* consists in cautiously living upon a solution of fried barley-powder, for a month, according to regulation. (5—6)

विल्वैरामलकैर्वापि कपित्थैरथवा शुभैः ।
मासेन लोकेऽतिकृच्छ्रः कथ्यते द्विजसत्तमैः ॥ ७ ॥

The foremost of the *Brāhmaṇas* call one's continuous living on *Vilva, Āmalaka and Kapittha* fruits, for a month, an *Atikṛccha Vratam.* (7)

गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम् ।
एकरात्रोपवासन्तु कृच्छ्रं सान्तपनं स्मृतम् ॥ ८ ॥

A *Kṛccha Sāntapanam Vratam* consists in living on a compound of cow-dung, cow urine, cow milk, cow butter curdled cow milk, and the washings of *Kuśa* blades on the first day of its observance, and in fasting on the day following; these austerities, thrice practised, constitutes a *Mahā Sāntapanam Vratam.* (8)

व्रतैस्तु त्र्यहमध्यस्तैर्म्महासान्तपनं स्मृतम् ।
पादद्वयं तथा त्यक्त्वा शक्तूनां परिवासनात् ॥ ९ ॥
उपवासान्तराभ्यासात् तुलापुरुष उच्यते ।

गोपुरीषाशनो भूत्वा मासं नित्यं समाहितः ॥ १० ॥
व्रतन्तु वार्द्धिकं कुर्य्यात् सर्व्वपापापनुत्तये ।

A *Tulāpuruṣa Vratam* consists in eating fried barley-powder and fasting, on alternate days, for a month; a *Vārddhika Vratam,* which destroys all sin, consists in living on cow-*dunge,* each day, for a month. (9-11)

ग्रासं चन्द्रकलावृद्ध्या प्राश्नीयाद्वर्द्धयन् सदा ॥ ११ ॥
ह्रासयंस्तु कलाहानौ व्रतं चान्द्रायणं स्मृतम् ॥ १२ ॥

A *Cāndrāyaṇam Vratam* consists in one's gradually increasing and decreasing the number of morsels of food with the successive increase or waning of the lunar phases. (11-12)

मन्त्रं विद्वान् जपेद् भक्त्या जुहुयाच्छैव शक्तितः ।
अयं विधिस्तु विज्ञेयः सुधीभिर्विमलात्मभिः ॥ १३ ॥
पापात्मनस्तु पापेभ्यो नात्र कार्य्या विचारणा ॥ १४ ॥

Persons, conversant with the *Mantras,* should mentally recite them, and perform *Homas,* with their recitations, according to their capacity. This is the means of absolution laid down for sinners by the pure-hearted and the virtuous. (13-14)

शङ्खप्रोक्तमिदं शास्त्रं याऽधीते प्रयतः सुधीः ॥ १५ ॥
सर्वपापविनिर्म्मुक्तः स्वर्गलोके महीयते ॥ १६ ॥

The intelligent, who carefully peruse this *Śāstram* framed by the holy *Śaṅkha,* are exonerated from all sin, and are glorified in heaven. (15-16)

THE END.

इति शङ्खीये धर्म्मशास्त्रेऽष्टादशोऽध्यायः ॥ १८ ॥

संवर्त्तसंहिता

Saṁvartta Saṁhitā

CHAPTER I

ब्रह्मचर्यवर्णनमाचारश्चसंक्षेपेणधर्मवर्णनम्

संवर्त्तमेकमासीनमात्मविद्यापरायणम् ।
ऋषयस्तु समागम्य पप्रच्छर्धर्म्मकाङ्क्षिणः ॥ १ ॥
भगवन् श्रोतुमिच्छामः श्रेयस्कर्म्म द्विजोत्तम ।
यथावद्धर्म्ममाचक्ष्व शुभाशुभविवेचनम् ॥ २ ॥

HAVING approached *Saṁvarta*, seated alone, well-versed in Spiritual Science, the *Ṛṣis*, desirous of [listening to] religion (*i.e.*, religious institutes) asked, saying,—"O lord, we wish to listen to rites capable of securing spiritual well-being. O foremost of the twice-born, duly describe, unto us, religion, discriminating what is good and what is bad. (1—2)

वामदेवादयः सर्व्वे तमपृच्छन् महौजसम् ।
तानब्रवीन्मुनीन् सर्व्वान् प्रीतात्मा श्रूयतामिति ॥ ३ ॥

All [the *Ṛṣis*] headed by *Vāmadeva* putthis question to that highly effulgent [*Ṛṣi*]. He, of a delighted mind, replied to all those *Munin*'s, saying,—"Hear." (3)

स्वंभावाद्यत्र विचरेत् कृष्णसारः सदा मृगः ।
धर्म्यदेशः स विज्ञेयो द्विजानां धर्म्मसाधनम् ॥ ४ ॥

The country, where a black antelope always ranges of its own accord, is to be known as a religious place fit for the performance of religious rites for the twice-born. (4)

उपनीतः सदा विप्रो गुरोस्तु हितमाचरेत् ।
स्रग् गन्धमधुमांसानि ब्रह्मचारी विवर्ज्जयेत् ॥ ५ ॥

Being invested with the sacred thread, a *Vipra* should always do good unto his preceptor. A *Bramacārin* should renounce garlands, scents, honey and meat. (5)

सन्ध्यां प्रातः सनक्षत्रामुपासीत यथाविधि।
सादित्यां पश्चिमां सन्ध्यामर्द्धास्तमितभास्करे ॥ ६ ॥

He should duly perform the *Sandhyā*-adoration in the morning when the stars [are still visible], and the evening-adoration when the sun is half-set and the *Āditya* (Sun) is still in the western sky. (6)

तिष्ठन् पूर्व्वां जपं कुर्य्याद्ब्रह्मचारी समाहितः।
आसीनः पश्चिमां सन्ध्यां जपं कुर्य्यादतन्द्रितः ॥ ७ ॥

Standing up a *Brahmacārin*, being self-restrained, should perform the first part of the recitaion [of the *Gāyatrī*]. And being seated, he should steadfastly perform the after-portion of the recitation. (7)

अग्निकार्य्यं ततः कुर्य्यान्मेधावी तदनन्तरम्।
ततोऽधीयीत वेदन्तु वीक्षमाणो गुरोर्म्मुखम् ॥ ८ ॥

Therefore an intelligent [*Brahmacārin*] should perform the *Homa* at both the time; thereupon, he should study [the Vedas], looking at the face of his preceptor. (8)

प्रणवं प्राक् प्रयुञ्जीत व्याहृतिं तदनन्तरम्।
गायत्रीञ्चानुपूर्व्वेण ततो वेदं समारभेत् ॥ ९ ॥

He should first recite the *Praṇava*, then the *Vyāhṛti*, and then the *Gāyatrī* from the beginning to the end, and then commence the study of the *Vedas*. (9)

हस्तौ सुसंयतौ कार्य्यौ जानुभ्यामुपरिस्थितौ।
गुरोरनुमतं कुर्य्यात् पठन् नान्यमतिर्भवेत् ॥ १० ॥

Placing the two hands firmly on the two thighs, with the permission of the preceptor he should begin his course. He should not have his mind strayed away [to any other subject]. (10)

सायं प्रातस्तु भिक्षेत ब्रह्मचारी सदां व्रती।
निवेद्य गुरवेऽश्नीयात् प्राङ्मुखो वाग् यतः शुचिः ॥ ११ ॥

A *Brahmacārin*, observant of the vow, should always beg alms [both] in the morning and evening. Having dedicated it to the preceptor, he should, in a purified state and restraining his

speech, take his meals with his face directed towards the east. (11)

सायं प्रातर्द्विजातीनामशनं श्रुतिचोदितम् ।
नान्तरा भोजनं कुर्य्यादग्निहोत्रसमो विधिः ॥ १२ ॥

To take meals in the morning and evening is sanctioned in the *Śruti* for the twice-born ones. No food should be taken in the interval. The regulation, [in this] is equal to that of the *Agnihotra*. (12)

आचम्यैव तु भुञ्जीत भुक्त्वा चोपस्पृशेद्द्विजः ।
अनाचान्तस्तु योऽश्नीयात् प्रायश्चित्तीयते तु सः ॥ १३ ॥

After rinsing his mouth, a twice-born person should take his meals, and wash his mouth after taking food. He, who takes food without performing the *Ācamanam*, is required to perform an expiation. (13)

अनाचान्तः पिबेद्यस्तु योऽपि वा भक्षयेद्द्विजः ।
गायत्र्यष्टसहस्रन्तु जपं कृत्वा विशुध्यति ॥ १४ ॥

A twice-born person, who drinks or eats without performing the *Ācamanam*, should be purified by reciting the *Gāyatrī* a hundred-and-eight times. (14)

अकृत्वा पादशौचन्तु तिष्ठन् मुक्तशिखोऽपि वा ।
विना यज्ञोपवीतेन आचान्तोऽथाशुचिर्द्विजः ॥ १५ ॥

A twice-born, who stands without washing his feet, or who performs the *Ācamanam* without binding the tuft of his hair on the crown or without putting on his sacred thread, is impure. (15)

आचामेद्ब्राह्मतीर्थेन सोपवीती ह्युदङ्मुखः ।
उपवीती द्विजो नित्यं प्राङ्मुखो वाग् यतः शुचिः ॥ १६ ॥

With the sacred thread on and the face directed towards the north, one may perform the *Ācamanam* with the *Brāhma-Tīrtha*; or, a twice-born person may, with the sacred thread on, restraining his speech and facing the east, perform it daily in a purified state. (16)

जले जलस्थ आचामेत् स्थलाचान्तो बहिः शुचिः ।
वहिरम्भस्थ आचान्त एवं शुद्धिमवाप्नुयात् ॥ १७ ॥

In the water, one should perform the *Ācamanam* by standing. Eternal purification [is also effected] by performing the *Ācamanam* on the ground. By performing the *Ācamanam* both in water and on the earth, one attains to purification. (17)

आमणिबन्धनाद्धस्ती पादावद्भिर्विशोधयेत् ।
अशब्दाभिरनुष्णाभिः स्ववर्णरसगन्धिभिः ॥ १८ ॥
हृग्दताभिरफेनाभिस्त्रिश्चतुर्व्वाद्भिराचमेत् ।
परिमृज्य द्विरास्यन्तु द्वादशाङ्गानि च स्पृशेत् ॥ १९ ॥

One should purify ones hands up to the wrist; and the feet, with water; without making any sound, one should perform the *Ācamanam* thrice, or four times with water, not hot, having its own colour, taste and smell, without any forth and reaching up to the heart. Rubbing his mouth twice, he should touch the twelve limbs. (18—19)

स्नात्वा पीत्वा तथा भुक्त्वा स्पृष्ट्वा चैव द्विजोत्तमाः ।
अनेन विधिना विप्र आचान्तः शुचितामियात् ॥ २० ॥

After bathing, drinking, eating or touching [an impure object], O ye leading twice-born ones, a *Vipra*, by performing the *Ācamanam*, according to this regulation, attains to purification. (20)

शूद्रः शुध्यति हस्तेन वैश्यो दन्तेषु वारिभिः ।
कण्ठागतैः क्षत्रियस्तु आचान्तः शुचितामियात् ॥ २१ ॥

A *Śūdra* becomes purified [by touching the twelve limbs] with his hand; a *Vaiśya*, with water [touching merely] the teeth. And a Kṣatriya, by performing the *Ācamanam* with water reaching the throat, attains to purification. (21)

आसनारूढपादश्च कृतावसक्थिकस्तथा ।
आरूढपादको वापि न शुध्यति कदाचन ॥ २२ ॥

[By performing it,] being seated on a seat, or when sitting on his hams with a cloth girt round the legs and knees, or with one foot placed above another, one never attains to purification. (22)

उपासीत न चेत् सन्ध्यामग्निकार्य्यं न वा कृतम् ।
गायत्र्यष्टसहस्रन्तु जपेत् स्नात्वा समाहितः ॥ २३ ॥

If one fails to perform religious meditation, or evening-adoration, or to offer oblations to the Fire, he should, after bathing and being restrained, recite the *Gāyatrī* for a thousand-and-eight times. (23)

सूतकान्नं नवश्राद्धं मासिकान्नं तथैव च ।
ब्रह्मचारी तु योऽश्नीयात् त्रिरात्रेणैव शुध्यति ॥ २४ ॥

A *Brahmacārin*, who eats boiled rice of a person suffering from the impurity of birth, or that at the first *Śrāddha*, or that at the monthly [*Śrāddha*], should get himself purified [by fasting] for three nights. (24)

ब्रह्मचारी तु यो गच्छेत् स्त्रियं कामप्रपीडितः ।
प्राजापत्यं चरेत् कृच्छ्रमथवैकं सुयन्त्रितः ॥ २५ ॥

A *Brahmacārin*,—who, being stricken with lust knows a woman,—should, being observant of regulations, perform one most distressing penance of *Prājāpatya*. (25)

ब्रह्मचारी तु योऽश्नीयान्मधुमांस कथञ्चन ।
प्राजापत्यन्तु कृत्वासौ मौञ्जीहोमेन शुध्यति ॥ २६ ॥

If a *Brahmacārin* happens to take somehow honey or meat, he should, after performing the *Prājāpatya*, be purified by a *Mouñjī-Homa*. (26)

निर्व्वपेच्च पुरोडाशं ब्रह्मचारी च पर्व्वणि ।
मन्त्रैः शाकलहोमान्तैरग्नावाज्यञ्च होमयेत् ॥ २७ ॥

On a *Parva*-day, a *Brahmacārin* should dedicate cakes and offer oblations of clarified butter to the Fire with the *Mantra*'s of *Śākala-Homa*. (27)

ब्रह्मचारी तु यः स्कन्देत् कामतः शुक्रमात्मनः ।
अवकीर्णिव्रतं कुर्य्यात् स्नात्वा शुध्येदकामतः ॥ २८ ॥

A *Brahmacārin*, who knowingly discharges his seminal fluid, should perform the expiation consequent on the breach of the vow; and if unwillingly, he should be purified by bathing. (28)

भिक्षाटनमतः कृत्वा स्वस्थो ह्येकात्मनः श्रुतिः ।
अस्नात्वा चैव यो भुङ्क्ते गायत्र्यष्टशतं जपेत् ॥ २९ ॥

He should, then, after roving about for alms, be at his ease [again]; for the semen is like unto ones own self. He, who takes food without taking his bath, should recite the *Gāyatrī* for one hundred and eight times. (29)

शूद्रहस्तेन योऽश्नीयात् पानीयं वा पिबेत् क्वचित् ।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ३० ॥

He, who takes his food or drink from a *Śūdra*'s hands, should get himself purified with the *Pañcagavya* after fasting for a day and night. (30)

शुष्कपर्य्युषितोच्छिष्टं भुक्त्वान्नं केशदूषितम् ।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ३१ ॥

Having taken boiled rice, that is dry, or rotten, or that partaken of by another or contaminated with hairs, one should get himself purified with the *Pañcagavya* after fasting for a day and night. (31)

शूद्राणां भाजने भुक्त्वा भुक्त्वा वा भिन्नभाजने ।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ३२ ॥

By taking food in a vessel belonging to a *Śūdra* or in a broken plate, one should get himself purified with the *Pañcagavya* after fasting for a day and night. (32)

दिवा स्वपिति यः स्वस्थो ब्रह्मचारी कथञ्चन ।
स्नात्वा सूर्य्यं समभ्यर्च्य गायत्र्यष्टशतं जपेत् ॥ ३३ ॥

If a *Brahmacārin*, on any occasion, sleeps during the day in a healthy state, he should, after bathing and adoring the Sun, recite the *Gāyatrī* for one hundred and eight times. (33)

एष धर्म्मः समाख्यातः प्रथमाश्रमवसिनाम्।
एवं संवर्त्तमानस्तु प्राप्नोति परमां गतिम् ॥ ३४ ॥

Thus is described the duty of those living in the first Āśrama or order. By following it, one, attains to the most excellent condition. (34)

CHAPTER II

कन्याविवाहवर्णनमाशौचवर्णनम् गोदानमाहात्म्य

अथ द्विजोऽभ्यनुज्ञातः सवर्णां स्त्रियमुद्वहेत्।
कुले महति सम्भूतां लक्षणैश्च समन्विताम्

ब्राह्मेणैव विवाहेन शीलरूपगुणान्विताम् ॥ ३५ ॥
पञ्चयज्ञविधानञ्च कुर्य्यादहरहर्द्विजः ।

माहापयेत् क्वचिद्विप्रः श्रेयस्कामः कदाचन ॥ ३६ ॥
हानिं तस्य तु कुर्व्वीत सदा मरणजन्मनोः ॥ ३७ ॥

Thereupon commanded by the preceptor, a twice-born person should espouse, according to the *Brahma* form of marriage, a maiden, belonging to the same caste, born in a great family endued with all good marks and possessed of character and beauty. A twice-born person should, daily and duly, perform the five sacrifices. A *Vipra*, seeking his well-being, should, under no circumstances, abandon them. One should, [however,] always abandon them [in an impurity consequent] on birth and death. (35—37)

विप्रो दशाहमासीत दानाध्ययनवर्ज्जितः ।
क्षत्रियो द्वादशाहेन वैश्यः पञ्चदशैव तु ।
शूद्रः शुध्यति मासेन संवर्त्त वचनं यथा ॥ ३८ ॥

A *Vipra*, [on the occasion of a birth or death] should refrain, for ten days, from making gift or studying the *Vedas*. A *Kṣatriya* is purified in twelve days; a *Vaiśya* in fifteen days; and a *Śūdra* in a month. Such is the deliverance of *Saṁvarta*. (38)

प्रेतस्य तु जल देयं स्नात्वा च गोत्रजैर्व्वहिः ।
प्रथमेऽह्नि तृतीये च सप्तमे नवमे तथा ॥ ३९ ॥

[After cremation,] water should be offered, after bath, to the deceased by those born in the same family on the first, third, seventh and the ninth day. (39)

चतुर्थे सञ्चयं कुर्य्यात् सर्व्वैस्तु गोत्रजैः सह ।
ततः सञ्चयनादूर्ध्वमङ्गस्पर्शो विधीयते ॥ ४० ॥

On the fourth day, one (*i.e.*, the chief mourner) should deposit [the bones of the departed] along with all persons born in the same family. Thereupon after the depositing of the bones, the touching of the limbs of [the cheif mourner] is laid down. (40)

चतुर्थेऽहनि विप्रस्य षष्ठे वै क्षत्रियस्य च ।
अष्टमे दशमे चैव स्पर्शं स्याद्वैश्यशूद्रयोः ॥ ४१ ॥

On the fourth day, a *Brāhmaṇa*'s [limbs should be touched]; on the sixth, a Kṣatriyas; an on the eighth, and the tenth, a *Vaiśyas* and *Śūdras* [limbs should be respectively touched.] (41)

जातस्यापि विधिर्दृष्ट एष एव मनीषिभिः ।
दशरात्रेण शुध्यन्ति वैश्वदेवविवर्ज्जिताः ॥ ४२ ॥

Similarly regulations about [the impurity of] birth have been laid down by the learned. Refraining from adoring the *Vaiśvadevas* [The Brāhmaṇas] become purified in ten nights. (42)

पुत्रे जाते पितुः स्नानं सचेलन्तु विधीयते ।
माता शुध्येद्दशाहेन स्नातस्य स्पर्शनं पितुः ॥ ४३ ॥

To bathe with the raiment on, is laid down for the father on the birth of a son. A mother becomes purified in ten days. the touching of the father [is sanctioned after] bath. (43)

होमस्तत्र तु कर्त्तव्यः शुष्कान्नेन फलेन च ।
पञ्चयज्ञविधानन्तु न कार्य्यं मृत्युजन्मनोः ॥ ४४ ॥

There (*i.e.*, during the period of impurity) *Homa* may be performed with dry food and fruits; but one should never perform any rite of the five sacrifices [in a period of impurity consequent] on birth and death. (44)

दशाहात्तु परं सम्यगविप्रोऽधीयीत धर्म्मवित्।
दानञ्च विधिना देयमशुभान्तकरं शुभम्॥ ४५॥

After the tenth day *Vipra*, conversant with Religious Institutes, should make a full study [of the *Vedās*]; [and] auspicious gifts, destructive of inauspiciousness, should be duly made. (45)

यद्यदिष्टतमं लोके यच्चापि दयितं गृहे।
तत्तद्गुणवते देयं तदवाक्षयमिच्छता॥ ४६॥

What is most pleasant unto the dwellers of the [three] regions, what is most sought for by a householder, should be given unto an accomplished [*Brāhmaṇa* by one,] desiring for un-ending [fruits]. (46)

नानाविधानि द्रव्याणि धान्यानि सुबहूनि च।
समुद्रजानि रत्नानि नरो विगतकल्मषः।
दत्त्वा विप्राय महते प्राप्नोति महतीं श्रियम्॥ ४७॥

By giving unto a great *Vipra*, various sorts of articles, profuse riches and gams born in an ocean, a person, shorn of sins, attains to great prosperity. (47)

गन्धमाभरणं माल्यं यः प्रयच्छति धर्म्मवित्।
स सुगन्धः सदा हृष्टो यत्र तत्रोपजायते॥ ४८॥

The person, who, being conversant with Religious Institutes, gives away scents, ornaments and garlands enjoys always scents and remains happy wherever he is born. (48)

श्रोत्रियाय कुलीनाय त्वर्थिने च विशेषतः।
यद्दानं दीयते भक्त्या तद्भवेत्तु महत् फलम्॥ ४९॥

A gift, that is made with reverence to a person who is well-read in the *Vedas* and born in a good family, yields a great fruit. (49)

आहूय शीलसम्पन्नं श्रुतेनाभिजनेन च।
शुचिर्व्विप्रं महाप्राज्ञो हव्यकव्येषु पूजयेत्॥ ५०॥

Having invited a *Vipra*, possessed of character, knowledge of the *Śruti* and good birth, a pure and highly learned person should adore him with *Havya* and *Kavya*. (50)

नानाविधानि द्रव्याणि रसवन्तीप्सितानि च ।
श्रेयस्कामेन देयानि स्वर्गमक्षयमिच्छता ॥ ५१ ॥

Various articles, yielding juice and kindling desire [for possession], should be made a gift of by one seeking his own well-being and desiring for eternal residence in the celestial region. (51)

वस्त्रदाता सुवेशः स्याद्रौप्यदो रूपमेव हि ।
हिरण्यदो महच्चायुर्लभेत् तेजश्च मानवः ॥ ५२ ॥

One, who makes gift of a cloth, puts on a good cloth [in the next birth]; the giver of silver [attains to] beauty; a man, who gives away gold, gets a long life and energy.(52)

भूताभयप्रदानेन सर्व्वकामानवाप्नुयात् ।
दीर्घमायुश्च लभते सुखी चैव तथा भवेत् ॥ ५३ ॥

By giving [promise of] fearlessness unto creatures one comes by all desired for objects, attains to longivity and becomes happy. (53)

धान्योदकप्रदायी च सर्पिर्दः सुखमश्नुते ।
अलङ्कृत्य त्वलङ्कारं दत्त्वा प्राप्नोति तत्फलम् ॥ ५४ ॥

The giver of corns and water and that of clarified butter, enjoy happiness. Having made gifts of ornaments decorating [the person of a *Brāhmaṇa*] one attains to the fruits thereof (*i.e.*, comes by ornaments in the next birth). (54)

फलमूलानि विप्राय शाकानि विविधानि च ।
सुरभीणि च पुष्पाणि दत्त्वा प्राज्ञः स जायते ॥ ५५ ॥

By giving, unto a *Vipra*, fruits, roots, various vegetables and sweet-scented flowers, one is born as a learned person. (55)

ताम्बूलञ्चैव यो दद्याद्ब्राह्मणेभ्यो विचक्षणः ।
मेधावी सुभगः प्राज्ञो दर्शनीयश्च जायते ॥ ५६ ॥

A discriminating person, who gives betel-leaves unto the *Brāhmaṇas*, is born [in another birth] as an intelligent, lucky, wise, and handsome person. (56)

पादुकोपानहौच्छत्रं शयनान्यासनानि च ।
विविधानि च यानानि दत्त्वा दिव्यगतिर्भवेत् ॥ ५७ ॥

By making presents of sandals, shoes, umbrellas, bedsteads, seats and various vehicles, one attains to a divine position. (57)

दद्याच्च शिशिरे त्वग्निं बहुकाष्ठं प्रयत्नतः ।
कायाग्निदीप्तिं प्राज्ञत्वं रूपसौभाग्यमाप्नुयात् ॥ ५८ ॥

He, who with great care makes gifts of fire and profuse fuels in winter, attains to fiery effulgence of the body, wisdom, beauty and good luck. (58)

औषधं स्नेहमाहारं रोगिणां रोगशान्तये ।
दत्त्वा स्याद्रोगरहितः सुखी दीर्घायुरेव च ॥ ५९ ॥

By giving medicine, oil and food for curing the ailments of the diseased, one becomes freed from diseases, happy and long-lived (in another birth). (59)

इन्धनानि च यो दद्याद्विप्रेभ्यः शिशिरागमे ।
नित्यं जयति संग्रामे श्रिया युक्तस्तु दीप्यते ॥ ६० ॥

He, who gives fuels unto the *Vipras* at the advent of the winter, daily winning victories in battle and being possessed of prosperity, shines with effulgence [in his next birth]. (60)

अलङ्कृत्य तु यः कन्यां वराय सदृशाय वै ।
ब्राह्मीयेण विवाहेन दद्यात् तान्तु सुपूजिताम् ॥ ६१ ॥

स कन्यायाः प्रदानेन श्रेयो विन्दति पुष्कलम् ।
साधुवादं लभेत् सद्भिः कीर्त्तिं प्राप्नोति पुष्कलाम् ॥ ६२ ॥

He, who decorating a maiden with ornaments, gives her, unto a becoming bridegroom, according to the *Brāhma* mode of marriage, enjoys extraordinary prosperity by the virtue of the giving away of the maiden, acquires the applause of the pious, and attains to un-ending fame. (61—62)

ज्योतिष्टोमादिसत्राणां शतं शतगुणीकृतम् ।
प्राप्नोति पुरुषो दत्त्वा होममन्त्रैस्तु संस्कृताम् ॥ ६३ ॥

Having given away [a maiden], sanctified with *Homa-Mantras*, a person attains the fruits of hundreds of *Jyotiṣṭoma*-Sacrifiece. (63)

अलङ्कृत्य पिता कन्यां भूषणाच्छादनासनैः ।
दत्त्वा स्वर्गमवाप्नोति पूजितस्तु सुरादिषु ॥ ६४ ॥

Having given away a maiden-daughter, decorated with ornaments, clothes and seats a father attains to the celestial region and is adored of the *Suras* (celestials.) (64)

रोमदर्शनसम्प्राप्ते सोमो भुङ्क्तेऽथ कन्यकाम् ।
रजो दृष्ट्वा तु गन्धर्व्वः कुचौ दृष्ट्वा तु पावकः ॥ ६५ ॥

The Moon enjoys a maiden when hairs grow on her person; seeing the menstrual blood the *Gandharvas* [enjoy her]; and seeing her rising breasts, the Fire. (65)

अष्टवर्षा भवेद्गौरी नववर्षा तु रोहिणी ।
दशवर्षा भवेत् कन्या अत ऊर्द्ध्वं रजस्वला ॥ ६६ ॥

[A maiden] eight years [old] becomes a *Gaurī*, one of nine years a *Rohiṇī*; and of ten years, a *Kanyā* (maiden); and after that, a *Rajasvalā* (a woman in menses). (66)

माता चैव पिता चैव ज्येष्ठो भ्राता तथैव च ।
त्रयस्ते नरकं यान्ति दृष्ट्वा कन्यां रजस्वलाम् ॥ ६७ ॥

By seeing a maiden in menses, her mother, father and eldest brother—these three go to hell. (67)

तस्माद्विवाहयेत् कन्यां यावन्नर्त्तुमती भवेत् ।
विवाहोऽष्टमवर्षायाः कन्यायास्तु प्रशस्यते ॥ ६८ ॥

Therefore one should espouse a maiden before she has menstryated; the marriage of an eight years old maiden in most preferrable. (68)

तलमास्तरणं प्राज्ञः पादाभ्यङ्गं ददाति यः ।
प्रहृष्टमानसो लोके सुखी चैव सदा भवेत् ॥ ६९ ॥

A learned person, who makes a gift of oil, seats and water for washing feet, becomes always of a delighted mind and happy in this world. (69)

अनड्वाहौ च यो दद्यात् कीलसीरेण संयुतौ ।
अलङ्कृत्य यथाशक्त्या धूर्व्वहौ शुभलक्षणौ ॥ ७० ॥

सर्व्वपापविशुद्धात्मा सर्व्वकामसमन्वितः ।
वर्षाणि वसति स्वर्गे रोमसङ्ख्याप्रमाणतः ॥ ७१ ॥

He,—who gives away, according to his power, after decorating them, two bulls, endued with good marks, capable of carrying carts and accompanied with a plough,—lives, having his soul purged off of all sins and secured all desired-for objects, in the celestial region for years equalling their downs in number. (70—71)

धेनुञ्च यो द्विजे दद्यादलङ्कृत्य पयस्विनीम् ।
कांस्यवस्त्रादिभिर्युक्तां स्वर्गलोके महीयते ॥ ७२ ॥

He,—who gives away, unto a twice-person, a milchcow, after decorating her with belmetal bells and a cloth,—becomes glorified in the celestial region. (72)

भूमिं शस्यवतीं श्रेष्ठां ब्राह्मणे वेदपारगे ।
गां दत्त्वार्द्धप्रसूताञ्च स्वर्गलोके महीयते ॥ ७३ ॥

By giving, unto a *Brāhmaṇa*, who has mastered the *Vedas*, fertile lands and a young cow, one becomes glorified in the celestial region. (73)

अग्नेरपत्यं प्रथमं सुवर्णं भूर्वैष्णावी सूर्य्यसुताश्च गावः ।
लोकास्त्रयस्तेन न भवन्ति दत्त यः काञ्चनं गाञ्च महीञ्च दद्यात् ॥७४॥

The first offspring of the Fire is gold; Vishṇūs offspring is the earth; and kine are the daughters of the Sun. By him, who makes gifts of gold, earth and kine, three regions are given away. (74)

यावन्ति शस्यमूलानि आरोप्याणि च सर्व्वशः ।
नरस्तावन्ति वर्षाणि स्वर्गलोके महीयते ॥ ७५ ॥

A man lives gloriously in the celestial region for years equalling the number of fruits and vegetables dedicated [by him]. (75)

सर्व्वेषामेव दानानामेकजन्मानुगं फलम् ।
हाटकक्षितिगौरीणां सप्तजन्मानुगं फलम् ॥ ७६ ॥

The fruit, of all sorts of gifts, follows one birth; but the ruit, of the gift of gold, earth and of an eight years old maiden, follows seven births. (76)

यो ददाति स्वर्णरौप्यैर्हेमशृङ्गीमरोगिणीम् ।
सवत्सां वाससा वीतां सुशीलां गां पयस्विनीम् ॥ ७७ ॥
तस्यां यावन्ति रोमाणि सवत्सायां दिवं गतः ।
तावद्वर्षसहस्राणि स नरो ब्राह्मणोऽन्तिके ॥ ७८ ॥

That man,—who makes gift of a good-natured milchcow with a calf, having its horns bedecked with silver or gold, covered with a cloth, and freed from any disease,—repairing to the celestial region, lives near Brahmā for so many thousand years as are the downs of the cow and the calf. (77—78)

यो ददाति वलीवर्दमुक्तेन विधिना शुभम् ।
अव्यङ्गं गोप्रदानेन फलेद्दशगुणं फलम् ॥ ७९ ॥

He,—who, according to the regulation mentioned before, makes gift of a sound bull,—reaps fruits ten times more than what is got by the gift of a cow [only]. (79)

जलदस्तृप्तिमतुलां वितृष्य सर्व्ववस्तुषु ।
अन्नदः सुखमाप्नोति सुतृप्तः सर्व्ववस्तुषु ॥ ८० ॥

The giver of water, being freed from thirst for all objects, attains to incomparable gratification; the giver of boiled rice being gratified with all objects, enjoys happiness. (80)

सर्व्वेषामेव दानानामन्नदानं परं स्मृतम् ।
सर्व्वेषामेव जन्तूनां यतस्तज्जीवितं फलम् ॥ ८१ ॥

Of all gifts that of boiled rice, is considered as the highest n the *Smṛti;* his life (*i.e.,* the giver's) becomes more fruitful than hose of all creatures. (81)

यस्मादन्नात् प्रजाः सर्व्वाःकल्पे कल्पेऽसृजत् प्रभुः ।
तस्मादन्नात् परं दानं न भूतं न भविष्यति ॥ ८२ ॥

Since the Lord [Brahmā] creates, in every cycle, all creatures from boiled rice, therefore there has never been nor shall there ever be any gift higher than that of boiled rice. (82)

अन्नदानात् परं दानं विद्यते न हि किञ्चन ।
अन्नाद्भूतानि जायन्ते जीवन्ति च न संशयः ॥ ८३ ॥

There is no gift superior to that of boiled rice, for from boiled rice all creatures, forsooth, originate and live. (83)

मृत्तिकां गोशकृद्दर्भानुपवीतं यथोत्तरम् ।
दत्त्वा गुणाग्र्यविप्राय कुले महति जायते ॥ ८४ ॥

By giving, in order, unto a *Vipra* superior in accomplishments, earth, cowdung, *Kuśa*-reed and the sacrificial thread, one is born in a great family. (84)

मुखवासञ्च यो दद्याद्दन्तधावनमेव च ।
शुचिगन्धसमायुक्तो वाक्पटुः स सदा भवेत् ॥ ८५ ॥

He, who makes gifts of scents for the mouth and wood for cleaning the teeth, becomes endued with pure fragrance and expert in speech. (85)

पादशौचन्तु यो दद्यात्तथा च गुदलिङ्गयोः ।
यः प्रयच्छति विप्राय शुद्धबुद्धिः सदा भवेत् ॥ ८६ ॥

He,—who gives, unto a *Vipra*, water for washing the feet, generative organ and the anus,—becomes always of purified understanding. (86)

औषधं पथ्यमाहारं स्नेहाभ्यङ्गं प्रतिश्रयम् ।
यः प्रयच्छति रोगिभ्यः सर्व्वव्याधिविवर्जितः ॥ ८७ ॥

He,—who gives, unto the Diseased, medicine, food suited to ailments, oily substances, those for rubbing the body, and protection,—becomes freed from all sorts of diseases. (87)

गुडमिक्षुरसञ्चैव लवणं व्यञ्जनानि च।
सुरभीणि च पानानि दत्त्वात्यन्तसुखी भवेत् ॥ ८८ ॥

By giving away molasses, sugar-cane juice, salt, curries, and sweet-scented drinks, one becomes greatly happy. (88)

दानैश्च विविधै सम्यक् पुण्यमेतदुदाहृतम् ।
विद्यादानेन पुण्येन ब्रह्मलोके महीयते ॥ ८९ ॥

The virtue, [acquired] by various gifts, has thus been completely described; by the virtue of the gift of learning, one lives gloriously in the region of *Brahmā*. (89)

अन्योन्यान्नप्रदा विप्रो अन्योन्यप्रतिपूजकाः ।
अन्योन्यं प्रतिगृह्णन्ति तारयन्ति तरन्ति च ॥ ९० ॥

The *Vipras,*—who give boiled rice unto one another, who adore one another and who accept presents from one another,—save [themselves mutually] and are saved. (90)

दानान्येतानि देयानि ह्यन्यानि च विशेषतः ।
दीनान्धकृपणादिभ्यः श्रेयस्कामेन धीमता ॥ ९१ ॥

By an intelligent person, seeking his own well-being, these gifts and others should be made specially unto the poor, the blind and other distressed persons. (91)

ब्रह्मचारियतिभ्यश्च वपनं यस्तु कारयेत् ।
नखकर्म्मादिकश्चैव चक्षुष्मान् जायते नरः ॥ ९२ ॥

The person, who gets the hairs shaved and the nails pared of the *Brahmacārins* and *Yatins,* is born possessed of excellent eyes. (92)

देवागारे द्विजातीनां दीपं दद्याच्चतुष्पथे ।
मेधाविज्ञानसम्पन्नश्चक्षुष्मान् जायते नरः ॥ ९३ ॥

The man,—who places lamps in temple, in the houses of the twice-born, at the crossing of four roads,—is born endued with intellect, discriminating knowledge and excellent eyes. (93)

नित्ये नैमित्तिके काम्ये तिलान् दत्त्वा तु शक्तितः ।
प्रजावान् पशुमांश्चैव धनवान् जायते नरः ॥ ९४ ॥

A person,—by making gifts of sesame, according to his might in the daily and occasional rites, as well as in those undertaken with a particular motive,—is born possessed of children, animals and wealth. (94)

CHAPTER III

अभक्ष्य-भक्ष्येप्रायाश्चितवर्णनम्

यो ददात्यर्थितो विप्रो यत्तं सम्प्रतिपादिते ।
तृणकाष्ठादिकञ्चैव गोप्रदानसमं भवेत् ॥ ९५ ॥

A *Vipra*, who, being solicited, gives away grass, wood, etc., as asked for, reaps fruits equal to that of the gift of a cow. (95)

कृत्वा ग्राहर्याणि कर्म्माणि स्वभार्य्यापोषणे नरः ।
ऋतुकालाभिगामी स्यात् प्राप्नोति परमां गरिम् ॥ ९६ ॥

A man, who being engaged in maintaining his own wife, commits culpable deeds, but knows her in the time of *Ṛtu*, comes by a most excellent condition. (96)

उषित्वैवं गृहे विप्रो द्वितीयादाश्रमां परम् ।
वलीपलितसंयुक्तस्तृतीयन्तु समाश्रयेत् ॥ ९७ ॥

Living in the house, a *Vipra*, after [performing the duties of] the second order, should, on his flesh being loosened and hairs growing grey, resort to the third order. (97)

गच्छेदेवं वनं प्राज्ञः स्वभार्य्यां सहचारिणीम् ।
गृहीत्वा चाग्निहोत्रञ्च होमं तत्र न हापयेत् ॥ ९८ ॥

Taking his own wife, desirous of following him, and the sacred Fire, a wise man should repair to the forest and must not abandon the *Homa*-[Fire] (there.) (98)

कुर्य्याच्चैव पुरोडाशं वन्यैर्म्मेध्यैर्यथाविधि ।
भिक्षाञ्च भिक्षवे दद्याच्छाकमूलफलानि च ॥ ९९ ॥

He should duly, with forest-grown fruits, offer cakes [to the Celestials and the departed Manes]; and he should give alms, consisting of vegetables, fruits and roots, unto the mendicants. (99)

कुर्य्यादध्ययनं नित्यमग्निहोत्रपरायणः ।
इष्टिं पार्व्वायणीयाञ्च प्रकुर्य्यात् प्रतिपर्व्वसु ॥ १०० ॥

Offering oblations to the Fire, he should daily study, [the *Vedas*]; [and] on every *Parva*-day, he should perform the Iṣṭi and the *Pārvaṇa* rites. (100)

उषित्वैवं वने सम्यग्विधिज्ञ सर्व्ववस्तुषु ।
चतुर्थमाश्रमं गच्छेद्धुतहोमो जितेन्द्रियः ॥ १०१ ॥

Thus living in the forest and being informed of regulations about all objects, he should, after finishing the *Homa* rites and restraining his senses absolutely, resort to the fourth order. (101)

अग्निमात्मनि संस्थाप्य द्विजः प्रव्रजितो भवेत् ।
वेदाभ्यासरतो नित्यमात्मविद्यापरायणः ॥ १०२ ॥

By placing the sacred Fire within himself, a twice-born person should adopt the life of mendicancy (*i.e.*, of a *Bhikṣu*). He should be given to the study of the *Veda* and be devoted to spiritual science. (102)

अष्टौ भिक्षाः समादाय स मुनिः सप्त पञ्च वा ।
अद्भिः प्रक्षाल्य तत्सर्व्वं भुञ्जीतञ्च समाहितः ॥ १०३ ॥

By begging eight, seven, or five, morsels of food and washing them all with water, that *Muni*, being self-controlled, should partake of them. (103)

अरण्ये निर्ज्जने विप्रः पुनरासीत भुक्तवान् ।
एकाकी चिन्तयेन्नित्यं मनोवाक्कायसंयतः ॥ १०४ ॥

After taking his meals, a *Vipra* should live alone in a solitary forest; and, controlling his mind, body and speech, should meditate on [the Para-*Brahma*]. (104)

मृत्युञ्च नाभिनन्देत जीवितं वा कथञ्चन ।
कालमेव प्रतीक्षेत यावतायुः समाप्यते ॥ १०५ ॥

He should not seek death or life; so long as the lease of life exists, he should await the appointed hour. (105)

संसेव्य चाश्रमानेतान् जितक्रोधो जितेन्द्रियः ।
ब्रह्मलोकमवाप्नोति वेदशास्त्रार्थविद्द्विजः ॥ १०६ ॥

Thus serving the [four] orders, a twice-born person, who has conquered anger and the senses and who has learnt the *Veda-Śāstra,* attains to the region of Brahmā. (106)

आश्रमेषु च सर्व्वेषु ह्युक्तः प्रासङ्गिको विधिः ।
अथाभिवक्षे पापानां प्रायश्चित्तं यथाविधि ॥ १०७ ॥

The regulations, of all the *Āsramas,* have thus been described as a side-issue; I shall now duly describe the atonement for all the sins. (107)

ब्रह्मघ्नश्च सुरापश्च स्तेयी च गुरुतल्पगः ।
महापातकिनस्त्वेते तत्संयोगी च पञ्चमः ॥ १०८ ॥

The killer of a *Brāhmaṇa,* a drunkard, a stealer of gold, and one who knows his step-mother—all these are *mahāpātakins* (great sinners); the fifth is one who associates with them. (108)

ब्रह्मघ्नस्तु वनं गच्छेत् वल्कवासा जटी ध्वजी ।
वन्यान्येव फलान्यश्नन् सर्व्वकामविवर्ज्जितः ॥ १०९ ॥

Clad in bark, wearing matted locks, and carrying a speical mark, the destroyer of a Brāhmaṇa should repair into a forest; and, being shorn of all desires, he should live on forest fruits. (109)

भिक्षार्थी च चरेद्ग्रामं वन्यैर्यद्धि न जीवति ।
चातुर्व्वर्ण्यं चरेद्भैक्षं खट्वाङ्गी संयतः पुमान् ॥ ११० ॥

If he cannot maintain himself with the forest produces, like a mendicant he should roam in a village; [and] being self-controlled and carrying the mark of a bedstead that man should beg alms from the four *Varṇas.* (110)

भैक्षञ्चैव समादाय वनं गच्छेत् ततः पुनः ।
वनवासी सपापश्च सदाकालमतन्द्रितः ॥ १११ ॥

Having taken alms, he should again return to the forest; that sinful wight, shorn of idleness, should always live in the forest. (111)

ख्यापयन्नेव तत्पापं ब्रह्मघ्नः पापकृन्नरः ।
अनेन तु विधानेन द्वादशाब्दव्रतं चरेत् ॥ ११२ ॥

That sinful wight, who has killed a *Brāhmaṇa,* should announce his crime and perform the penance for twelve years according to this regulation. (112)

सन्नियम्येन्द्रियग्रामं सर्व्वभूतहिते रतः ।
ब्रह्महत्यापनोदाय ततो मुच्येत किल्विषात् ॥ ११३ ॥

Having controlled and the senses [and] being devoted to the well-being of all creatures, one, after performing the atonement for Brahmanicide, would be freed from the sin. (113)

अतः परं सुरापस्य प्रवक्ष्यामि विनिष्कृतिम् ।
श्रोतुमिच्छत भो विप्रा वेदशास्त्रानुरूपिकाम् ॥ ११४ ॥

Hereafter, O ye *Vipras,* I shall describe, unto ye, who are desirous of hearing, the means of expiation, laid down by the *Veda-Śāstra,* for the drinker of spirituous liquors. (114)

गौडी पैष्टी तथा माध्वी विज्ञेया त्रिविधा सुरा ।
यथैवैका तथा सर्व्वा न पातव्या द्विजैः सदा ॥ ११५ ॥

Gauḍī,[1] *Paiṣṭī,*[2] as well as *Mādhvī*[3] are known as the three sorts of spirituous liquor; the one is as sinful as are the others; they should be drunk of by the twice-born. (115)

Spirit distilled from molasses.
Spirit distilled from rotten rice.
Spirit distilled from *Mauā*-flowers.

सुरापस्तु सुरां तप्तां पिबेत्तत्पापमोक्षकः ।
गोमूत्रमग्निवर्णञ्च गोमयं वा तथाविधम् ॥ ११६ ॥

The drinker of spirituous liquors, who wishes to be freed from the sin, should drink *Surā* (wine) after having heated it, or the urine of a cow of the colour of fire; or, he should eat cowdung of a similar colour. (116)

घृतञ्चैव सुतप्तञ्च क्षीरं वापि तथाविधम्।
वत्सरं वा कणानश्नन् स्र्वकामविवर्ज्जितः ॥ ११७ ॥

[Or, he should drink] heated clarified butter or similar milk; or, freed from all desires, he should live on particles of rice. (117)

चान्द्रायणानि वा त्रीणि सुरापो व्रतमाचरेत्।
मुच्यते तेन पापेन प्रायश्चित्ते कृते सति ॥ ११८ ॥

Or, the drinker of spirituous liquor should perform three *Cāndrāyaṇa*-penances. With the performance of the penance, he would be freed from the sin. (118)

एवं शुद्धिः सुरापस्य भवेदिति न संशयः।
मद्यभाण्डोदकं पीत्वा पुनः संस्कारमर्हति ॥ ११९ ॥

Undoubtedly this is the purification for a drinker of spiritous liquor. By drinking water kept in a winebowl, one is required to perform the purificatory rites again. (119)

स्तेयं कृत्वा सुवर्णस्य राज्ञे शंसेत मानवः।
ततो मुषलमादाय स्तेनं हन्यात्ततो नृपः ॥ १२० ॥

By stealing gold, a man should communicate it into the king. Then the king, taking up a mace, should kill the thief. (120)

यदि जीवति स स्तेनस्ततः स्तेयात् प्रमुच्यते।
अरण्ये चीरवासा वा चरेद् ब्रह्महणो व्रतम् ॥ १२१ ॥

If that thief survives [the stroke,] he would be freed from [the sin of] theft; or, by living in a forest, being clad in bark, he should perform the penance for Brahmanicide. (121)

समालिङ्गेत् स्त्रियं वापि दीप्तां कृत्वायसा कृताम्।
एवं शुद्धिः कृता स्तेये संवर्त्तवचनं यथा ॥ १२२ ॥

Or, having made a female figure with iron and heated it, he should embrace it; such is the purification for theft according to the deliverance of *Saṁvarta*. (122)

गुरुतल्पे शयानस्तु तल्पे स्वप्यादयोमये।
चान्द्रायणानि वा कुर्य्याच्चत्वारि त्रीणि वा द्विजः।
ततो विमुच्यते पापात् प्रायश्चित्ते कृते सति ॥ १२३ ॥

By lying on the bed of a step-mother, one should lie down on an iron bed; or a twice-born person should perform three or four *Cāndrāyaṇas.* A penance being thus performed, he would thereafter, be freed from the sin. (123)

एभिः सम्पर्कमायाति यः कश्चित् पापमोहितः।
षण्मासादधिकं वापि पूर्व्वोक्तं व्रतमाचरेत् ॥ १२४ ॥

If any person, stupefied by sin, associates for six or more months with these, he should perform the penance mentioned before (124)

महापातकिसंयोगे ब्रह्महत्यादिभिर्नरः।
तत्पापस्य विशुद्ध्यर्थं तस्य तस्य व्रतं चरेत् ॥ १२५ ॥

By associating with the *mahāpātakins* (great sinners), such as the destroyer of a *Brāhmaṇa,* one should, for the purification of that sin, perform the penance laid down for each [sinner respectively]. (125)

क्षत्रियस्य वधं कृत्वा त्रिभिः कृच्छ्रैर्विशुध्यति।
कुर्य्याच्चैवानुरूपेण त्रीणि कृच्छ्राणि संयतः ॥ १२६ ॥

By killing a *Kṣatriya,* one becomes purified with three *Kṛcchras;* being self-restrained, he should similarly perform three *Kṛcchras.* (126)

वैश्यहत्यान्तु सम्प्राप्तः कथञ्चित् काममोहितः।
कृच्छ्रातिकृच्छ्रं कुर्व्वीत स नरो वैश्यघातकः ॥ १२७ ॥

If any how one, under influence of ignorance, kills a *Vaiśya,* that man—the destroyer of the *Vaiśya,* should perform a *Kṛcchātikṛcchra.* (127)

कुर्य्याच्छूद्रवधं प्राप्तस्तप्तकृच्छ्रं यथाविधि ॥ १२८ ॥

By killing a *Śūdra,* one should duly perform a *Tapta-Kṛcchra.* (128)

गोघ्नस्यातः प्रवक्ष्यामि निष्कृतिं तत्त्वतः पुमान् ।
गोघ्नः कुर्व्वीत संस्थानं गोष्ठे गोरूपसंस्थिते ॥ १२९ ॥

तत्रैव क्षितिशायी स्यान्मासार्द्धं संयतेन्द्रियः ।
शुक्तयावकपिण्याकपयोदधि सकृन्नरः ॥ १३० ॥

एतानि क्रमतोऽश्नीयाद्‌द्विजस्तु पापमोक्षकः ।
शुध्यते सार्द्धमासेन नखलोमदिवर्ज्जितः ॥ १३१ ॥

I shall, in sooth, describe the redemption for a cowslaughter. A person, killing a cow, should, after controlling his senses, sleep on the bare earth in a cowpen filled with kine for half-a-month. A twice-born, seeking freedom from sin, should live, in order, upon all these—*Śukta* (sour gruel), *Yāvaka* (boiled barley), *Piṇyāka* (sesame-paste), milk, curd and cowdung. Shorn of nails and hairs, he would be purified in half-a-month. (129—131)

स्नानं त्रिषवणञ्चास्य गवामनुगमस्तथा ।
एतत् समाहितः कुर्य्यान्नरो विगतमत्सरः ॥ १३२ ॥

Bathing thrice and following kine, a person, being self-restrained and shorn of pride, should do all these. (132)

सावित्रीञ्च जपेन्नित्यं पवित्राणि च शक्तितः ।
ततश्चीर्णव्रतः कुर्य्याद्विप्राणां भोजनं परम् ॥ १३३ ॥

He should, according to his might, recite daily the *Gāyatrī* and the sacred verses. Then completing his vow, he should give a most excellent feast to the *Vipra*. (133)

भुक्तवत्सु च विप्रेषु गाञ्च दद्यात् सदक्षिणाम् ॥ १३४ ॥

The *Vipras* being fed, he should give away a cow as a present. (134)

व्यापादितेषु बहुषु बन्धने रोधनेऽपि वा ।
द्विगुणं गोव्रतं तस्य प्रायश्चित्तं विशुद्धये ॥ १३५ ॥

Many kine being slain [by one] either by binding or by shutting up, the penance for his purification would be double of that for [killing] a cow. (135)

एका चेद्बहुभिः कैश्चिद्दैवाद्व्यापादिता क्वचित् ।
पादं पादन्तु हत्यायाश्चरेयुस्ते पृथक् पृथक् ॥ १३६ ॥

If, by an accident on any occasion, one [cow] is killed by many, they should severally perform each part of the penance [laid down] for [a cow] slaughter. (136)

यन्त्रणे गोचिकित्सार्थे मूढगर्भविमोचने ।
यदि तत्र विपत्तिः स्यान्न स पापेन लिप्यते ॥ १३७ ॥

If, for branding [a cow], for treating a cow, or for bringing out a dead foetus, any calamity (*i.e.*, death) happens, there would be no sin. (137)

निशाबन्धनिरूपेषु सर्पव्याघ्रहतेषु च ।
अग्निविद्युन्निपातेन प्रायश्चित्तं न विद्यते ॥ १३८ ॥

There is no penance for [a cow] being killed by being bound in the night, by a serpent, tiger, fire, or by any other calamity. (138)

प्रायश्चित्तस्य पादन्तु रोधेषु व्रतमाचरेत् ।
द्वौ पादौ बन्धने चैव पादोनं कट्टने तथा ॥ १३९ ॥

[When a cow is killed] by being shut up, one should perform one part of the penance; when by being bound, two parts; and [when killed] for cutting off a limb, [one should perform the full penance] less by one part. (139)

पाषाणैर्लगुडैर्दण्डैस्तथा शस्त्रादिभिर्नरः ।
निपातने चरेत् सर्व्वं प्रायश्चित्तं विशुद्धये ॥ १४० ॥

By killing it with stones, sticks, rods or weapons, one should perform a complete penance for purification. (140)

गजञ्च तुरगं हत्वा महिषोष्ट्रकपिं तथा ।
एषु कुर्व्वीत सर्व्वेषु सप्तरात्रमभोजनम् ॥ १४१ ॥

By killing an elephant, a horse, a buffaloe, a camel or a monkey, one should fast for seven nights in all these [sins.] (141)

व्याघ्रं श्वानं तथा सिंहमृक्षं शूकरमेव च।
एतान् हत्वा द्विजः कृच्छ्रं ब्राह्मणानाञ्च भोजनम् ॥ १४२ ॥

By killing a tiger, a dog, a lion, a bear or a boar, a twice-born person should perform a penance and feed the Brāhmaṇās. (142)

सर्व्वाणामेव जातीनां मृगाणां वनचारिणाम्।
त्रिरात्रोपोषितस्तिष्ठेज्जपन् वै जातवेदसम् ॥ १४३ ॥

By killing all sorts of forest-ranging deer, one should remain fasting for three nights and recite the *Agni-Mantrams.* (143)

हंसं काकं वलाकञ्च पाराक्तमथापि वा।
सारसं चासभासञ्च हत्वा त्रिदिवसं क्षिपेत् ॥ १४४ ॥

By killing a swan, a crow, a crane, a pigeon, a Sārasa or a Bhāsa, one should spend three days [in fasting.] (144)

चक्रवाकं तथा क्रौञ्चं सारिकाशुकतित्तिरिम्।
श्येनगृध्रावुलूकञ्च कपोतकमथापि वा ॥ १४५ ॥

टिट्टिभं जालपादञ्च कोकिलं कुक्कुटं तथा।
एष पक्षिषु सर्व्वेषु दिनमेकमभोजनम् ॥ १४६ ॥

Chakravāka (ruddy goose), Krouncha (heron), Sārikā, parrot, Tittiri, falcon, vulture, Vuluka, pigeon, Tittibha, Jālapāda (water-fowl having a net), cuckoo, fowl,—[in the destruction] of all these birds, fasting for a day [is laid down.] (145—146)

मण्डूकञ्चैव हत्वा च सर्पमार्ज्जारमूषिकम्।
त्रिरात्रोपोषितस्तिष्ठेत् कुर्य्याद् ब्राह्मणभोजनम् ॥ १४७ ॥

By killing a frog, a snake, a cat, or mouse one should remain fasting for three nights [and then] feed the *Brāhmaṇas.* (147)

अनस्थीन् ब्राह्मणो हत्वा प्राणायामेन शुध्यति।
अस्थिमतो वधे विप्रः किञ्चिद्दद्याद्विचक्षणः ॥ १४८ ॥

By killing boneless worms, one is purified with the *Prāṇāyāma;* in killing those that have bones, a learned *Vipra* should make some presents. (148)

चाण्डालीं यो द्विजो गच्छेत् कथञ्चित् काममोहितः ।
त्रिभिः कृच्छ्रैर्विशुध्येत प्राजापत्यानुपूर्व्वकैः ॥ १४९ ॥

A twice-born person, who, stricken with lust, knows a *Cāṇḍāla*-woman, is purified, in order, with three *Kṛcchras* [beginning] with the *Prājāpatya*. (149)

पुक्कसीगमनं कृत्वा कामतोऽकामतोऽपि वा ।
कृच्छ्रं चान्द्रायणं तस्य पावनं परमं स्मृतम् ॥ १५० ॥

For knowing a *Pukkasa*-woman (the offspring of a *Niṣāda* by a *Śūdra*-woman), whether under the influence of lust or not, the penance of *Cāndrāyaṇa* is laid down as the highest purification in the *Smṛti*. (150)

नटीं शैलूषिकीञ्चैव रजकीं वेणुजीविनीम् ।
गत्वा चान्द्रायणं कुर्य्यात्तथा चर्म्मोपजीविनीम् ॥ १५१ ॥

By knowing an actress, a Śailūṣhika (a dancing girl), a washer-woman, one who makes her living by bamboo-made articles, and a cobbler-woman, one should perform a *Cāndrāyaṇa*. (151)

क्षत्रियामथ वैश्यां वा गच्छेद्यः काममोहितः ।
तस्य सान्तपनं कृच्छ्रं भवेत् पापापनोदकम् ॥ १५२ ॥

For him the penance of *Sāntapana* becomes destructive of sin who, under the influence of lust, knows a *K ṣatriya*, or a *Vaiśya*-, woman. (152)

शूद्रीन्तु ब्राह्मणो गत्वा मासं मासार्द्धमेव वा ।
गोमूत्रयावकाहारो मासार्द्धेन विशुध्यति ॥ १५३ ॥

By knowing a *Śūdra*-woman for a month or half-a-month, a *Brāhmaṇa* would become purified in a fortnight by living on barley and the urine of a cow. (153)

विप्रस्तु ब्राह्मणीं गत्वा प्राजापत्यं समाचरेत् ।
क्षत्रियां क्षत्रियो गत्वा तदेव व्रतमाचरेत् ॥ १५४ ॥

By knowing [another] *Brāhmaṇās* wife, a *Vipra* should perform a *Prājāpatya*; a *Kṣatriya*, by knowing [another] *Kṣatriyas* wife, should perform the same penance. (154)

नरो गोऽगमनं कृत्वा कुर्य्याच्चान्द्रायणं व्रतम् ॥ १५५ ॥

By holding intercourse with a cow, a man should perform the penance of *Cāndrāyaṇa*. (155)

गुरोर्दुहितरं गत्वा स्वसारं पितुरेव च ।
तस्या दुहितरञ्चैव चरेच्चान्द्रायणं व्रतम् ॥ १५६ ॥

By knowing a preceptors daughter, father's sister or her daughter, one should perform the penance of *Cāndrāyaṇa*. (156)

मातुलानीं सनाभिञ्च मातुलस्यात्मजां स्नुषाम् ।
एता गत्वा स्त्रियो मोहात् पराकेण विशुध्यति ॥ १५७ ॥

By unknowingly knowing a maternal uncle's wife, a woman of ones own family, the daughter of a maternal uncle, or a daughter-in-law, one would become purified by a *Parāka*. (157)

पितृव्यदारगमने भ्रातृभार्य्यागमे तथा ।
गुरुतल्पव्रतं कुर्य्यात् तस्यान्या निष्कृतिर्न च ॥ १५८ ॥

By knowing the wife of a paternal uncle, or a brother's wife, one should perform the penance [laid down] for knowing a step-mother. There exists no other redemption for him. (158)

पितृदारान् समारुह्य मातृवर्ज्जं नराधमः ।
भगिनीं मातुलसुतां स्वसारञ्चान्यमातृजाम् ।
एतास्तिस्त्रः स्त्रियो गत्वा तप्तकृच्छ्रं समाचरेत् ॥ १५९ ॥

By getting upon (*i.e.*, co-habiting with) ones own father's wives other than his own mother, and by knowing any of these women, *viz.*, sister, a maternal uncle's daughter, a step-mother's sister, that vilest of men should perform a *Taptakṛcchra*. (159)

मातरं योऽधिगच्छेच्च सुतां वा पुरुषाधमः ।
भगिनीञ्च निजां गत्वा निष्कृतिर्नो विधीयते ॥ १६० ॥

For that vilest of men, who knows his own mother, daughter, or his own sister no atonement has been laid down. (160)

कुमारीगमने चैव व्रतमेतत् समादिशेत् ।
पशुवेश्याभिगमने प्राजापत्यं विधीयते ॥ १६१ ॥

For knowing a maiden, one should perform this (*i.e.*, the *Prājāpatya*); in holding sexual intercourse with an animal or a harlot, *Prājāpatya* is laid down. (161)

भार्य्यांसखीं कुमारीञ्च श्वश्रूं वा श्यालिकां तथा ।
नियमस्थां व्रतस्थाञ्च योऽभिगच्छेत् स्त्रियं द्विजः ।
स कुर्य्यात् प्राकृतं कृच्छ्रं धेनुं दद्यात् पयस्विनीम् ॥ १६२ ॥

A twice-born person, who knows his wife's friend, a maiden, his own mother-in-law, or his wife's sister, one engaged in *Niyama*, or one observant of a religious vow, should perform an ordinary penance and give away a milch-cow. (162)

रजस्वलाञ्च यो गच्छेद्गर्भिणीं पतितां तथा ।
तस्य पापविशुद्ध्यर्थमतिकृच्छ्रं विधीयते ॥ १६३ ॥

A highly distressing penance is laid down for the expiation of his sin, who co-habits with a woman in her menses, or with one who is in the family way, or with a degraded woman. (163)

वेश्याञ्च ब्राह्मणो गत्वा कृच्छ्रमेकं समाचरेत् ।
एवं शुद्धि समाख्याता संवर्त्तस्य वचो यथा ॥ १६४ ॥

By knowing a prostitute, a *Brāhmaṇa* should perform a *Kṛcchra*; such is the expiation of sins according to the deliverance of *Saṁvarta*. (164)

ब्राह्मणो ब्राह्मणीं गत्वा कृच्छ्रेणैकेन शुध्यति ॥ १६५ ॥

By knowing another *Brāhmaṇas* wife, a *Brāhmaṇa* would become purified by a *Kṛcchra*. (165)

कथञ्चित् ब्राह्मणीं गत्वा क्षत्रियो वैश्य एव च ।
गोमूत्रयावकाहारी मासेनैकेन शुध्यति ॥ १६६ ॥

If somehow, a *Brāhmaṇa*-woman comes in contact with a *Śūdra*, she should perform the penance of *Cāndrāyaṇa* which is most purifying according to the *Smṛti*. (166)

ब्राह्मणी शूद्रसम्पर्के कथञ्चित् समुपागते।
कृच्छ्रं चान्द्रायणं कुर्य्यात् पावनं परमं स्मृतम् ॥ १६७ ॥

By somehow knowing a *Brāhmaṇa*-woman a *Kṣatriya* or a *Vaiśya* would be purified in a month by living on barley and the urine of a cow. (167)

चाण्डालं पुक्कसञ्चैव श्वपाकं पतितं तथा।
एतान् श्रेष्ठस्त्रियो गत्वा कुर्य्याच्चान्द्रायणत्रयम् ॥ १६८ ॥

By knowing the women of Cāṇḍālas, Pukkasas, Śwapākas, or of other degraded castes, one of a superior caste should perform three *Cāndrāyaṇas*. (168)

अतः परञ्च दुष्टानां निष्कृतिं श्रोतुमर्हथ।
सन्न्यस्य दुर्म्मतिः कश्चिदपत्यार्थं स्त्रियं व्रजेत्।
स कुर्य्यात् कृच्छ्रमश्रान्तः षण्मासं तदनन्तरम् ॥ १६९ ॥

Listen now to the means of expiation for [other] sinners [than those mentioned above]. A wicked-minded person, who, having adopted a life of renunciation knows a woman for procreating children, should thereafter, untiringly perform a penance, extending over six months. (169)

विषाग्निश्यामशवलास्तेषामेवं विनिर्द्दिशेत्।
स्त्रीणां तथाङ्खचरणे गर्ह्याभिगमनेषु च।
पतितेषु तथैतेषु प्रायश्चित्तविधिः स्मृतः ॥ १७० ॥

This is the penance for those, who after taking poison or entering into fire [for committing suicide], become dark-coloured or of variegated colour. This is also the penance, laid down in the *Smṛti*, for those outcastes who vilify [chaste] women and know censurable women. (170)

नृणां विप्रतिपत्तौ च पावनः प्रेतराजाह ॥ १७१ ॥

[This is also] the purification for killing men; the King of the departed spiritis (*Yama*) has said so. (171)

गोभिर्विप्रहते चैव तथा चैवात्मघातिनि।
नाश्रुप्रपातनं कार्य्यं सद्भिः श्रेयोऽनुकाङ्क्षिभिः ॥ १७२ ॥

No tear should be shed by the good, seeking their own well-being, for those killed by kine, or for those who have committed suicide. (172)

एषामन्यतमं प्रेतं यो वहेत् तदहेतवे।
तथोदकक्रियां कृत्वा चरेच्चान्द्रायणव्रतम् ॥ १७३ ॥

He, who carries the dead-body of, or cremates the same, or performs the watery rites for, any of these,—should perform the penance of *Cāndrāyaṇa*. (173)

तच्छवं केवलं स्पृष्ट्वा वस्त्रं वा केवलं यदि।
पूर्व्वं कृच्छ्रापहारी स्यादेकाहक्षपणं तथा ॥ १७४ ॥

By merely touching the dead-body (i.e., not carrying or cremating the same), or by only touching its cloth, the former should perform a penance; and the latter, fast for a day. (174)

महापातकिनाञ्चैव तथा चैवात्मघातिनाम्।
उदकं पिण्डदानञ्च श्राद्धञ्चैव तु यत् कृतम्।
नोपतिष्ठति तत् सर्व्वं राक्षसैर्व्विप्रलुप्यते ॥ १७५ ॥

[The offering of] water and funeral cakes [and the performance of] *Śrāddha* for the great sinners and for those who commit sucide, do not at all reach [them] but are stolen by the *Rākṣasas*. (175)

चाण्डालैस्तु हता ये च जलदंष्ट्रिसरीसृपैः।
श्राद्धमेषां न कर्त्तव्यं ब्रह्मदण्डहताश्च ये ॥ १७६ ॥

No *Śrāddha* should be performed by those who have been killed by the Cāṇālas, acquatic animals and snakes, [as well as] for those who have been killed by the punishment [given] by the *Brāhmaṇas*. (176)

कृत्वा मूत्रं पुरीषं वा भुक्तोच्छिष्टस्तथा द्विजः।
श्वादिस्पृष्टो जपेद्देव्याः सहस्रं स्नानपूर्व्वकम् ॥ १७७ ॥

If [before cleaning himself] after passing urine or excreta or with the leavings of food in his mouth, a twice-born person is touched by a dog, etc., he should, after bathing, recite the *Gāyatrī* for a thousand times. (177)

चाण्डालं पतितं स्पृष्ट्वा शवमन्त्यजमेव च।
उदक्यां सूतिकां नारीं सवासाः स्नानमाचरेत् ॥ १७८ ॥

By touching a Cāṇḍāla, an outcaste, a dead-body, a lowcaste, a woman in her menses, and a woman in a state of impurity consequent on child-birth, one should bathe with the cloth on. (178)

अस्पृश्यं संस्पृशेद्यस्तु स्नानं तेन विधीयते।
ऊर्द्ध्वमाचमनं प्रोक्तं द्रव्याणां प्रोक्षणं तथा ॥ १७९ ॥

Bathing is laid down for him who touches an object which should not be touched [with an article in his hand]; after the *ācamanam* and sprinkling of that article with water is spoken of. (179)

चाण्डालाद्यैस्तु संस्पृष्ट उच्छिष्टश्च द्विजोत्तमः।
गोमूत्रयावकाहारः षडरात्रेण विशुध्यति ॥ १८० ॥

The forest of the twice-born, who, with the leavings of food in his mouth, is touched by a Cāṇḍāla or any other [degraded caste], becomes purified by living on barley and the urine of a cow for six nights. (180)

शुना पुष्पवती स्पृष्टा पुष्पवत्यान्यया तथा।
शेषाण्यहान्युपवसेत् स्नाता शुध्येद्मृताशनात् ॥ १८१ ॥

By being touched by a dog or by another woman in menses, a woman in menses should fast for the remaining days [of the menstrual period] and get herself purified by drinking clarified butter after bathing [at the end of the menstrual period]. (181)

चाण्डालभाण्डसंस्पृष्टं पीत्वा कूपगतं जलम्।
गोमूत्रयावकाहारस्त्रिरात्रेण विशुध्यति ॥ १८२ ॥

By drinking well-water contaminated by a Cāṇḍālas vessel, one becomes purified by living on barley and the urine of a cow for three nights. (182)

अन्त्यजैः स्वीकृते तीर्थे तडागेषु नदीषु च।
शुध्यते पञ्चगव्येन पीत्वा तोयमकामतः ॥ १८३ ॥

By drinking water, out of ignorance, in sacred waters, tanks and rivers polluted by the degraded castes, one becomes purified with the *Pañchagavya*. (183)

सुराघटाप्रपातोयं पीत्वाकाशजलं तथा।
अहोरात्रोषितो भूत्वा पञ्चगव्यं पिबेद्द्विजः ॥ १८४ ॥

By drinking water from wine-bowls, from a place where it is distributed to travellers, and that which comes from the sky, a twice-born person, after fasting for a day and night, should take the *Pañcagavya*. (184)

कूपे विण्मूत्रसंस्पृष्टे प्राश्य चापो द्विजातयः ।
त्रिरात्रेण विशुध्यन्ति कुम्भे सान्तपनं स्मृतम् ॥ १८५ ॥

By drinking water from a well contaminated by excreata and urine, twice-born persons become purified [by fasting] for three nights; *Sāntapana* is laid down, in the *Smṛti*, as the expiation for drinking water from a pitcher [similarly contaminated]. (185)

वापीकूपतडागानां दूषितानां विशोधनम् ।
अपां घटशतोद्धारः पञ्चगव्यञ्च निक्षिपेत् ॥ १८६ ॥

[The following is] the means of purifications for sullied tanks wells and ponds. By taking out a hundred pitcherfuls of water, one should throw the *Pañcagavya* [into them]. (186)

आविकैकशफोष्ट्रीणां क्षीरं प्राश्य द्विजोत्तमः ।
तस्य शुद्धिविधानाय त्रिरात्रं यावकं पिबेत् ॥ १८७ ॥

By drinking the milk of a sheep, that of an animal whose hoof is not cloven, (as a horse, an ass, etc.,) and that of a she-camel, the foremost of the twice-born, for the purification thereof, should take barley for three nights. (187)

स्त्रीक्षीरमाजिकं पीत्वा सन्धिन्याश्चैव गोः पयः ।
तस्य शुद्धिस्त्रिरात्रेण विड्भक्ष्याणाञ्च भक्षणे ॥ १८८ ॥

By taking the milk of a she-goat, that of a cow pursued by a bull for impregnating her, and that of an animal that takes excreta, one attains to purification [by fasting] for three nights. (188)

विण्मूत्रभक्षणे चैव प्राजापत्यं समाचरेत् ।
श्वकाकोच्छिष्टगोच्छिष्टभक्षणे तु त्र्यहं द्विजः ॥ १८९ ॥

By taking excreta and urine, one should perform a *Prājāpatya*; taking the food partaken of by a dog, crow or a cow, a twice-born person should [fast] for three days. (189)

विडालमूषिकोच्छिष्टे पञ्चगव्यं पिबेद्द्विजः ।
शूद्रोच्छिष्टं तथा भुक्त्वा त्रिरात्रेणैव शुध्यति ॥ १९० ॥

By taking the food partaken of by a cat or a mouse, a twice-born person should take the *Pañcagavya*; by taking the residue of a Śūdras food one would become purified [by fasting] for three nights. (190)

पलाण्डुलशुनं जग्ध्वा तथैव ग्रामकुक्कुटम् ।
छत्राकं विडवराहञ्च चरेच्चान्द्रायणं द्विजः ॥ १९१ ॥

By taking onion, garlic, as well as a domesticated fowl, a mushroom, and a domesticated hog, a twice-born person should perform a *Cāndrāyaṇa*. (191)

मानवः श्वखरोष्ट्राणां कपेर्गोमायुकङ्कयोः ।
प्राश्य मूत्रं पुरीषं वा चरेच्चान्द्रायणव्रतम् ॥ १९२ ॥

By taking the urine or excreta of a dog, ass, camel, monkey, jackal or a *Kaṅka* (bird), a man should perform the penance of *Cāndrāyaṇa*. (192)

अन्नं पर्य्युषितं भुक्त्वा केशकीटैरुपद्रुतम् ।
पतितैः प्रेक्षितं वापि पञ्चगव्यं पिबेद्द्विजः ॥ १९३ ॥

By taking boiled rice, which is stale, or which is sullied by hairs or insects, or which has been seen by outcastes, a twice-born person should take the *Pañcagavya*. (193)

अन्त्यजाभाजने भुक्त्वा ह्युदक्याभाजनेऽपि वा ।
गोमूत्रयावकाहारी मासार्द्धेन विशुध्यति ॥ १९४ ॥

By taking food from the vessel of a degraded caste, or from that of a woman in menses, one would become purified, in half-a-month, by living upon barley and the urine of a cow. (194)

गोमांसं मानुषञ्चैव शुनो हस्तात् समाहितम् ।
अभक्ष्यमेतत् सर्व्वन्तु भुक्त्वा चान्द्रायणं चरेत् ॥ १९५ ॥

By taking all these interdicated food,—beef, human flesh and what is brought by the hand of a dog, one should perform a *Cāndrāyaṇa*. (195)

चाण्डालस्य करे विप्रः श्वपाके पुक्कसेऽपि वा।
गोमूत्रयावकाहारी मासार्द्धेन विशुध्यति ॥ १९६ ॥

[By taking food] at the hands of a *Cāṇḍāla,* a *Śwāpaka* or of a *Pukkasa,* a *Vipra* would become purified, in half-a-month, by living upon barley and the urine of a cow. (196)

पतितेन सुसम्पर्के मासं मासार्द्धमेव वा।
गोमूत्रयावकाहारो मासार्द्धेन विशुद्ध्यति ॥ १९७ ॥

By associating with an outcaste for a month or a half, one would become purified, in half-a-month, by living upon barley and the urine of a cow. (197)

यत्र यत्र च सङ्कीर्णमात्मानं मन्यते द्विजः।
तत्र कार्य्यस्तिलैर्होमो गायत्र्यावर्त्तनं तथा ॥ १९८ ॥

And on every occasion when a twice-born person would think himself impure, he should perform a Homa with sesame and recite the *Gāyatrī.* (198)

एष एव मया प्रोक्तः प्रायश्चित्तविधिः शुभः।
अनादिष्टेषु पापेषु प्रायश्चित्तं तथोच्यते ॥ १९९ ॥

This auspicious regulation about penance has been spoken of by me. The penance, for sins not mentioned [before], should now be spoken of [by me]. (199)

CHAPTER IV

दान उपवास ब्राह्मण भोजन गायत्री मन्त्र जप तथा प्राणायाम

दानैर्होमैर्जपैर्नित्यं प्राणायामैर्द्विजोत्तमः।
पातकेभ्यः प्रमुच्येत वेदाभ्यासान्न संशयः ॥ २०० ॥

Forsooth, the foremost of the twice-born would be daily freed from sins by gifts, *Homa,* recitation of the *Gāyatrī,* the practic of the *Prāṇāyāma* and Vedic study. (200)

सुवर्णदानं गोदानं भूमिदानं तथैव च।
नाशयन्त्याशु पापानि ह्यन्यजन्मकृतान्यपि ॥ २०१ ॥

The gift of gold, that of a cow, and that of earth, dissipate sins [committed in this life] and those committed in pristine life. (201)

तिलधेनुञ्च यो दद्यात् संयताय द्विजन्मने।
ब्रह्महत्यादिभिः पापैर्मुच्यते नात्र संशयः ॥ २०२ ॥

He,—who, gives unto a self controlled twice-born person, sesame and a cow,—is freed from sins, such as Brahmanicide, etc., there is no doubt in it. (202)

माघमासे तु सम्प्राप्ते पौर्णमास्यामुपोषितः।
ब्राह्मणेभ्यस्तिलान् दत्त्वा सर्व्वपापैः प्रमुच्यते ॥ २०३ ॥

By fasting on the Full-Moon day when the month of *Māghas* sets in and giving sesame unto the *Brāhmaṇas*, one is freed from all [sorts of] sins. (203)

उपवासी नरो भूत्वा पौर्णमास्याञ्च कार्त्तिके।
हिरण्यं वस्त्रमन्नं वा दत्त्वा मुच्येत दुष्कृतैः ॥ २०४ ॥

By fasting on the Full-Moon day in the month of *Kārttika* and giving away gold, raiment and boiled-rice, a person is freed from iniquities. (204)

अमावास्या द्वादशी च संक्रान्तिश्च विशेषतः।
एताः प्रशस्तास्तिथयो भानुवारस्तथैव च ॥ २०५ ॥

Amāvasyā (the last day of the dark fortnight), the twelfth day of each fortnight, the last day of a month particularly, and a Sunday,—these are the most fitting days [for performing religious rites]. (205)

अत्र स्नानं जपो होमो ब्राह्मणानाञ्च भोजनम्।
उपवासस्तथा दानमेकैकं पावयेन्नरम् ॥ २०६ ॥

Bathing, the recitation of the *Gāyatrī*, *Homa*, the feeding of the *Brāhmaṇas*, fasting, and making gifts on all these days, each of these purifies a man. (206)

स्नातः शुचिर्धौतवासाः शुद्धात्मा विजितेन्द्रियः ।
सात्त्विकं भावमाश्रित्य दानं दद्याद्विचक्षणः ॥ २०७ ॥

A learned person, after being bathed, purified, putting on a washed cloth, being of a purified soul, having controlled his senses, and resorting to the *Sāttwik* state of mind, should make gifts. (207)

सप्तव्याहृतिभिर्होमो द्विजै कार्य्यो हितात्मभिः ।
उपपातकसिद्ध्यर्थं सहस्रपरिसङ्ख्यया ॥ २०८ ॥

For the expiation of minor sins, *Homas*, to the number of a thousand, should be performed, with seven *Vyāhṛtis*, by the twice-born ones seeking their own well-being. (208)

महापातकसंयुक्तो लक्षहोमं सदा द्विजः ।
मुच्यते सर्व्वपापेभ्यो गायत्र्याश्चैव जापनात् ॥ २०९ ॥

A twice-born person committing heinous crimes, should perform a *Lakṣa* (a hundred thousand) *Homa*; [and then] from the recitation of the *Gāyatrī*, [he] becomes freed from all sins. (209)

अभ्यसेच्च महापुण्यां गायत्रीं वेदमातरम् ।
गत्वारण्ये नदीतीरे सर्व्वपापविशुद्धये ॥ २१० ॥

For the purification of all sins, one should, going to a forest or on the bank of a river, recite the most sacred *Gāyatrī*, the mother of the *Vedas*. (210)

स्नात्वा च विधिवत्तत्र प्राणानायम्य वाग्यतः ।
प्राणायामैस्त्रिभिः पूतो गागत्रीन्तु जपेद्द्विजः ॥ २११ ॥

Bathing there, suppressing the vital airs, restraining his speech and being purified by three *Prāṇāyāmas*, a twice-born person should recite the *Gāyatrī*. (211)

अक्लिन्नवासाः स्थलगः शुचौ देशे समाहितः ।
पवित्रपाणिराचान्तो गायत्र्या जपमारभेत् ॥ २१२ ॥

Being clad in a pure cloth, seated on the ground and on a pure spot, and self-restrained, and by performing the *ācamana* with a pure hand, one should begin the recitation of the *Gāyatrī*. (212)

ऐहिकामुष्मिकं लोके पापं सर्व्वं विशेषतः ।
पञ्चरात्रेण गायत्रीं जपमानो व्यपोहति ॥ २१३ ॥

By the recitation of the *Gāyatrī*, all the sins, both of this world and of another, are dissipated in five nights. (213)

गायत्र्यास्तु परं नास्ति शोधनं पापकर्म्मणाम् ॥ २१४ ॥

There is no purification of iniquitous deeds superior to the *Gāyatrī*. (214)

महाव्याहृतिसंयुक्तां प्राणायामेन संयुताम् ।
गायत्रीं प्रजपन् विप्रः सर्व्वपापैः प्रमुच्यते ॥ २१५ ॥

By reciting the *Gāyatrī* accompanied with *Mahā-Vyāhṛtis* and *Prāṇāyāma*, a *Vipra* becomes freed from all sins. (215)

ब्रह्मचारी मिताहारः सर्व्वभूतहिते रतः ।
गायत्र्या लक्षजप्येन सर्व्वपापैः प्रमुच्यते ॥ २१६ ॥

Living on a restricted diet and being given to the well-being of all creatures, a Brahmachārin, by the recitation of one-hundred thousand *Gāyatrī*, becomes freed from all sins. (216)

अयाज्ययाजनं कृत्वा भुक्त्वा चान्नं विगर्हितम् ।
गायत्र्यष्टसहस्रन्तु जपं कृत्वा विमुच्यते ॥ २१७ ॥

By officiating as a priest for him for whom no priestly service should be rendered, by taking boiled rice of a censurable wight, one, by reciting one thousand and eight *Gāyatrī*, becomes freed [from sins]. (217)

अहन्यहनि योऽधीते गायत्रीं वै द्विजोत्तमः ।
मासेन मुच्यते पापादुरगः कञ्चुकाद्यथा ॥ २१८ ॥

As a snake throws off its slough, so a foremost of the twice-born, who daily studies the *Gāyatrī*, becomes freed [from his sins] in a month. (18)

गायत्रीं यः सदा विप्रो जपते नियतः शुचिः ।
स याति परमं स्थानं वायुभूतः खमूर्त्तिमान् ॥ २१९ ॥

A *Vipra*, who being restrained and purified, always recites the *Gāyatrī*, goes, becoming like air and assuming the astral body, to the most excellent station. (219)

प्रणवेन तु संयुक्ता व्याहृती: सप्त नित्यश: ।
गायत्रीं शिरसा सार्द्धं मनसा त्रि: पठेद्द्विज: ॥ २२० ॥

A twice-born person should daily recite mentally the seven *Vyāhṛtis*, accompanied with *Praṇava;* and the *Gāyatrī*, accompanied with *Śirasa-Mantra.* (220)

निगृह्य चात्मन: प्राणान् प्राणायामो विधीयते ।
प्राणायामत्रयं कुर्य्यान्नित्यमेव समाहित: ॥ २२१ ॥

The suppression of one's own vital airs constitutes the regulation of the *Prāṇāyāma*. Being self-restrained, one should perform the *Prāṇāyāma* thrice every day. (221)

मानसं वाचिकं पापं कायेनैव तु यत् कृतम् ।
तत् सर्व्वं नश्यते तूर्णं प्राणायामत्रये कृते ॥ २२२ ॥

There *Prāṇāyāmas* being practised, any sin, that is committed by the mind, word or the body, is forthwith destroyed. (222)

ऋग्वेदमभ्यसेद्यस्तु यजु:शाखामथापि वा ।
सामानि सरहस्यानि सर्व्वपापै: प्रमुच्यते ॥ २२३ ॥

He, who reads the *Ṛg-Veda*, the *Yajus* with its branches, and the *Sāmans* with their esoteric meanings,—becomes freed from all sins. (223)

पावमानीं तथा कृत्स्नं पौरुषं सूक्तमेव च ।
जप्त्वा पापै: प्रमुच्येत पित्र्यञ्च मधुच्छन्दसम् ॥ २२४ ॥

By reciting the *Pāvamānī-Sūkta*, the entire *Puruṣa-Sūkta*, and the *Pitṛ-Mantra* [recited by] *Madhucchandas*, one becomes freed from all sins. (224)

मण्डलं ब्राह्मणं रुद्रसूक्तोक्ताश्च वृहत्कथा: ।
वामदेव्यं वृहत्साम जप्त्वा पापै: प्रमुच्यते ॥ २२५ ॥

By reciting the *Brāhmaṇa-Maṇḍala* [of the *Ṛg-Veda*], *Vṛhat-Kathā* mentioned in the *Rudra-Sūkta*, *Vāmadeva-Mantra*, and the *Vṛhat-Sāma*, one becomes freed from all sins. (225)

चान्द्रायणन्तु सर्व्वेषां पापानां पावनं परम्।
कृत्वा शुद्धिमवाप्नोति परमं स्थानमेव च ॥ २२६ ॥

By performing the *Cāndrāyaṇa,* the highest purificatory measure for all sins, one attains to purification and the most excellent station. (226)

धर्म्मशास्त्रमिदं पुण्यं संवर्त्तेन तु भाषितम्।
अधीत्य ब्राह्मणो गच्छेद्ब्रह्मणः सद्म शाश्वतम्॥ २२७ ॥

This most sacred *Dharma-Śāstra* (Religious Institute) was described by *Saṁvarta.* By studying it, a *Brāhmaṇa* attains to the eternal abode of *Brahmā.* (227)

शातातपसंहिता

Śātātapa Saṁhitā

CHAPTER I

अकृतप्रायश्चितवर्णनम्

प्रायश्चित्तविहीनानां महापातकिनां नृणाम्।
नरकान्ते भवेज्जन्म चिह्नाङ्कितशरीरिणाम्॥ १॥

THE *Mahāpātakiṇs* who do not perform the penitentiary rites, are born, after their sufferings in hell, with bodies disfigured with the signs [of their crimes]. (1)

प्रतिजन्म भवेत्तेषां चिह्नं तत्पापसूचितम्।
प्रायश्चित्ते कृते याति पश्चात्तापवतां पुनः॥ २॥

The sin-indicating sings appear in every birth but, with the performance of the penitential rites and repentance [for the commission of the sins] they disappear. (2)

महापातकजं चिह्नं सप्तजन्मनि जायते।
उपपापोद्भवं पञ्च त्रीणि पापसमुद्भवम्॥ ३॥

The marks of heinous crimes appear for seven births [consecutively]; those of the *Upapātaks* (minor sins), for five; and those of other sins, for three. (3)

दुष्कर्म्मजा नृणां रोगा यान्ति चोपक्रमैः शमम्।
जपैः सुरार्च्चनैर्होमैर्दानैस्तेषां शमी भवेत्॥ ४॥

The diseases, begotten of the iniquitous deeds of mankind, disappear with proper treatment. They are cured by the recitation of the *Gāyatrī*, adoration of the Celestials, performance of *Homa* and gifts. (4)

पूर्व्वजन्मकृतं पापं नरकस्य परिक्षये।
बाधते व्याधिरूपेण तस्य जंप्यादिभिः शमः ॥ ५ ॥

A sin, committed in a previouse birth, assails people in the shape of a disease after the termination of the sufferings in a hell. It is dissipated by recitation etc. (5)

कुष्ठञ्च राजयक्ष्मा च प्रमेहो ग्रहणी तथा।
मूत्रकृच्छ्राश्मरीकासा अतिसारभगन्दरौ ॥ ६ ॥
दुष्टव्रणं गण्डमाला पक्षाघातोऽक्षिनाशनम्।
इत्येवमादयो रोगा महापापोद्भवाः स्मृताः ॥ ७ ॥

Leprosy, consumption, gonorrhoea, diarrhoea, obstruction in urination, stone, cough, dysentery, fistula, obstinate ulcers, inflammation of the glands, paralysis, loss of eyes,—these diseases, says the *Smṛti*, originate from the perpetration of heinous crimes. (6—7)

जलोदरं यकृत् प्लीहा शूलरोगव्रणानि च।
श्वासाजीर्णज्वरच्छर्दिर्भ्रममोहगलग्रहाः ॥
रक्तार्बुदविसर्पाद्या उपपापोद्भवा गदाः ॥ ८ ॥
दण्डापतानकश्चित्र वपुः कम्पविचर्च्चिकाः।
बल्मीकपुण्डरीकाद्या रोगाः पापसमुद्भवाः ॥ ९ ॥
अर्श आद्य नृणां रोगा अतिपापाद् भवन्ति हि।

Dropsy, liver, spleen, colic, ulcer, short-breathing, dyspepsia, fever, cold, forgetfulness, distraction of the senses, *Galagraha* (a kind of disease), bloody tumour, dry spreading itch, are the diseases begotten of minor sins; convulsive fits, appearance of circular figures of various sizes on the body, trembling of the body, itches, elephantisis, *Puṇḍarīka* (a kind of leprosy), and other diseases, originate from *Upapāpas*. The diseases of mankind, heard by [the name of] piles,, originate from *Atipapa* (heinous crimes). (8—10)

अन्ये च बहवो रोगा जायन्ते पापसङ्कराः ॥ १० ॥
उच्यन्ते च निदानानि प्रायश्चित्तानि वै क्रमात् ॥

Various other diseases originate from the combination of sins. Their symptoms and penitentiary rites should be spoken of in due order. (10-11)

महापापेषु सर्व्वं स्यात् तदर्द्धमुपपातके ॥ ११ ॥
दद्यात् पापेषु षष्ठांशं कल्प्यं व्याधिबलाबलम् ।

In *Mahāpātakaṣ* (gravest sins), [gifts] must be in full; in minor offences, in half; in other sins, one should give away a sixth, according to the nature of the disease and proportionate to one's power or otherewise. (11-12)

अथ साधारणं तेषु गोदानादिषु कथ्यते ॥ १२ ॥
गोदाने वत्सयुक्ता गौः सुशीला च पयस्विनी ॥ १३ ॥

The general rule for making a gift of kine and other rites, is this:—In the gift of a cow, it should be of a good nature, with a calf and yielding milk. (12-13)

वृषदाने शुभोऽनड्वान् शुक्लाम्बरसकाञ्चनः ।
निवर्त्तनानि भूदाने दश दद्याद्विजातये ॥ १४ ॥

In the gift of a bull, it should be endued with auspicious marks and decorated with gold and a piece of white cloth. In the gift of earth, one should give away, unto the twice-born, lands of the measurement of ten *Nivarttana*. (14)

दशहस्तेन दण्डेन त्रिंशद्दण्डं निवर्त्तनम् ।
दश तान्येव गोचर्म्म दत्त्वा स्वर्गे महीयते ॥ १५ ॥

A *Nivarttana* consists of thirty rods, each rod being ten cubits [in length]. Ten *Nivarttanas* make one *Gocarma*. By making a gift [of such a piece of land], one lives gloriously in the celestial region. (15)

सुवर्णशतनिष्कन्तु तदर्द्धार्द्धप्रमाणतः ।
अश्वदाने मृदु श्लक्ष्णमश्वं सोपस्करं दिशेत् ॥ १६ ॥
महिषीं माहिषे दाने दद्यात् स्वर्णायुधान्विताम् ।
दद्याद्गजं महादाने सुवर्णफलसंयुतम् ॥ १७ ॥

Where a hundred *Niṣkas* (gold coins) are to be given away, gold, fifty or twenty *Niṣkas* in quantity [should be given]; in the gift of a horse, one should present a quiet and good-looking animal, bedecked with ernaments. (16)In the gift of a buffalo, one should give away a she-buffalo endued with a golden weapon. And in a great gift, one should give away an elephant with a golden fruit. (17)

लक्षसङ्ख्यार्हणं पुष्पं प्रदद्याद्देवतार्च्चने ।
दद्याद्द्विजसहस्राय मिष्टान्नं द्विजभोजने ॥ १८ ॥

In a adoration of a Deity, one should present a hundred thousand excellent flowers. In the matter of feeding the twice-born, one should offer sweet edibles unto a thousand Brāhmaṇas. (18)

रुद्रं जपेल्लक्षपुष्पैः पूजयित्वा च त्र्यम्बकम् ।
एकादश जपेद्रुदान् दशांशं गुग्गुलैर्वृतैः ॥ १९ ॥
हुत्वाभिषेचनं कुर्य्यान्मन्त्रैर्व्वरुणदैवतैः ।
शान्तिके गणशान्तिश्च ग्रहशान्तिकपूर्व्वकम् ॥ २० ॥

After adoring the Holder of the Trident (Śiva) with a hundred thousand flowers, one should recite the *Rudra-Mantra*. One should recite the *Rudra-Mantra* eleven times. Having performed the tenth part of a *Homa* with oblations of clarified butter covered with *Guggula* (fragrant gum resin), one should perform *Ābhisecanam* (sprinkling with water) with the *Varuṇa-Mantra*. In a *Śānti*-(pacification) rite, one should pacify the goblins after pacifying the planets. (19—20)

धान्यदाने शुभं धान्यं खारीषष्टिमितं स्मृतम् ।
वस्त्रदाने पट्टवस्त्रद्वयं कर्पूरसंयुतम् ॥ २१ ॥

In the gift of paddy, as laid down in the *Smṛti*, good paddy of the quantity of *Khārī* (a measure of grain equal to 16 *Droṇas*), or of sixty [should be given], and in the gift of cloth, two pieces of silk reaiments with camphor [should be given]. (21)

दशपञ्चाष्टचतुर उपवेश्य द्विजान् शुभान् ।
विधाय वैष्णवीं पूजां सङ्कल्प्य निजकाम्यया ॥ २२ ॥
धेनुं दद्याद् द्विजातिभ्यो दक्षिणाञ्चापि शक्तितः ।
अलङ्कृत्य यथाशक्ति वस्त्रालङ्करणैर्द्विजान् ॥ २३ ॥

Having made ten, eight, or four, good *Brāhmaṇas* seated, made up the *Saṅkalpa* (determination) according to ones own desire, performed the adoration of *Viṣṇu*,—one should make presents of kine, according to one's might, unto the twice-born, after having decorated them, proportionate to ones means, with dresses and ornaments. (22—23)

याचेद्दण्डप्रमाणेन प्रायश्चित्तं यथोदितम्।
तेषामनुज्ञया कृत्वा प्रायश्चित्तं यथाविधि ।। २४ ।।
पुनस्तान् परिपूर्णार्थानर्च्चयेद्विधिवद्द्विजान् ।
सन्तुष्टा ब्राह्मणा दध्युरनुज्ञां व्रतकारिणे ।। २५ ।।

One should then solicit from them, the due penance [for a sin] as punishable [by the king]. Then having duly performed the penitential rite with their permission, one should, again for completing the same, properly adore the twice-born persons. Gratified, the *Brāhmaṇas* should accord permission unto one who wishes to perform a religious rite. (24—25)

जपच्छिद्रं तपश्छिद्रं यच्छिद्रं यज्ञकर्म्मणि ।
सर्व्वं भवति निश्छिद्रं यस्य चेच्छन्ति ब्राह्मणाः ।। २६ ।।

If the Brāhmaṇas desire it, all the faults in the matter of recitation, or in austerity or sacrificial rites disappear. (26)

ब्राह्मणा यानि भाषन्ते मान्यन्ते तानि देवताः ।
सर्व्वदेवमया विप्रा न तद्वचनमन्यथा ।। २७ ।।

The Deities honour what the Brāhmaṇas say. The Brāhmaṇas are at one with all the Deities and their words never prove otherwise. (27)

उपवासो व्रतश्चैव स्थानं तीर्थफलं तपः ।
विप्रैः सम्पादितं सर्व्वं सम्पन्नं तस्य तत्फलम् ।। २८ ।।

Fasting, religious observance, pilgrimage, religious austerity, if all these are performed by the *Vipras,* complete becomes the fruit thereof. (28)

सम्पन्नमिति यद्वाक्यं वदन्ति क्षितिदेवताः ।
प्रणम्य शिरसा धार्य्यमग्निष्टोमफलं लभेत् ।। २९ ।।

When the earthly deities (*i.e.,* the Brāhmaṇas) say that it is well-done, one should carry it on his head after saluting them. [Thereby] he reaps the fruit of an *Agniṣṭoma*-rite. (29)

ब्राह्मणा जङ्गमं तीर्थं निर्ज्जलं सार्व्वकामिकम् ।
तेषां वाक्योदकेनैव शुध्यन्ति मलिना जनाः ॥ ३० ॥

The *Brāhmaṇas* are the moving pilgrimages void of water and granting all desires. Persons suffering from the impurity [of sins], are purified by their word-like water. (30)

तेभ्योऽनुज्ञामभिप्राप्य प्रगृह्य च तथाशिषः ।
भोजयित्वा द्विजान् शक्त्या भुञ्जीत सह बन्धुभिः ॥ ३१ ॥

Having obtained their permission and received their blessings, one should, after feeding the twice-born according to ones might, take one's meals along with one's own kinsmen. (31)

इति शातातपीये कर्म्मविपाके प्रथमोऽध्यायः ॥ १ ॥

CHAPTER II

कुष्ठनिवारणप्रयोगवर्णनम्

ब्रह्महा नरकस्यान्ते पाण्डुकुष्ठी प्रजायते ।
प्रायश्चित्तं प्रकुर्व्वीत स तत्पातकशान्तये ॥ १ ॥

AFTER serving his term in hell, the destroyer of a Brāhmaṇa, is born afflicted with white leprosy. Therefore, for the expiation of that sin, one should perform a penitential rite. (1)

चत्वारः कलसाः कार्य्याः पञ्चरत्नसमन्विताः ।
पञ्चपल्लवसंयुक्ताः सितवस्त्रेण संयुताः ॥ २ ॥

Five pitchers should be placed filled with five gems, five leaves and covered with a piece of white cloth. (2)

अश्वस्थानादिमृद्युक्तास्तीर्थोदकसुपूरिताः ।
कषायपञ्चकोपेता नानाविधफलान्विताः ॥ ३ ॥

Earth collected from horse-stable, etc., should be placed into them; they should be filled to the brim with sacred water and contain five bitters and various sorts of fruits. (3)

सर्व्वौषधिसमायुक्ताः स्थाप्याः प्रतिदिशं द्विजैः ।
रौप्यमष्टदलं पद्मं मध्यकुम्भोपरि न्यसेत् ॥ ४ ॥

Sarvauṣadhi (sacred medicinal herbs) should be placed inside them. And they should be placed on each side by the twice-born. One should then place on the middle pitcher, a lotus of eight petals made of silver. (4)

तस्योपरि न्यसेद्देवं ब्रह्माणञ्चाचतुर्म्मुखम् ।
पलार्द्धार्द्धप्रमाणेन सुवर्णेन विनिर्म्मितम् ॥ ५ ॥

On it, one should place the figure of the four-faced Deity *Brahma*, made of half-a-*Pala* of gold. (5)

अर्च्चेत् पुरुषसूक्तेन त्रिकालं प्रतिवासरम् ।
यजमानः शुभैर्गन्धैः पुष्पैर्धूपैर्यथाविधि ॥ ६ ॥

With scents, flowers, incense, etc. the sacrificer, should duly adore it thrice daily with the *Puruṣasūkta-Mantra*. (6)

पूर्व्वादिकुम्भेषु ततो ब्राह्मणा ब्रह्मचारिणः ।
पठेयुः स्वस्ववेदांस्ते ऋग्वेदप्रभृतीन् शनैः ॥ ७ ॥

Thereupon the *Brāhmaṇas*, observing celibacy, should gradually, recite their own *Vedas*,—the *Ṛg-Veda*, and others, into to pitchers placed in the east and other quarters. (7)

दशांशेन ततो होमो ग्रहशान्तिपुरःसरम् ।
मध्यकुम्भे विधातव्यो घृताक्तैस्तिलहेमभिः ॥ ८ ॥

Thereupon after propitiating the planets, one should perform the tenth part of a *Homa* on the middle pitcher with sesame and gold soaked with clarified butter. (8)

द्वादशाहमिदं कर्म्म समाप्य द्विजपुङ्गवः ।
तत्र पीठे यजमानमभिषिञ्चेद्यथाविधि ॥ ९ ॥

Having finished this rite, extending over twelve days, the foremost of the twice-born should sprinkle the sacrificer with water in the altar. (9)

ततो दद्याद्यथाशक्ति गोभूहेमतिलादिकम् ।
ब्राह्मणेभ्यस्तथा देवमाचार्य्याय निवेदयेत् ॥ १० ॥

Thereupon one should, proportionate to his means, present kine, lands, gold, sesame, etc., unto the twice-born. Unto the *Ācārya*, he should give the idol. (10)

आदित्या वसवो रुद्रा विश्वदेवा मरूद्गणाः ।
प्रीता सर्व्वे व्यपोहन्तु मम पापं सुदारुणम् ॥ ११ ॥

[He should say:— "O ye *Ādityas*, *Vasus*, *Rudras*, *Viśvadevas*, *Maruts*, being gratified, do ye destroy my most terrible sin. (11)

इत्युदीर्य्य मुहुर्भक्त्या तमाचार्य्यं क्षमापयेत्।
एवं विधाने विहिते श्वेतकुष्ठी विशुध्यति ॥ १२ ॥

Repeatedly reciting this *Mantra* with reverence, he should beg pardon from the *Ācārya*. By observing this regulation, one suffering from white-leprosy, becomes purified. (12)

कुष्ठी गोबधकारी स्यान्नरकान्तेऽस्य निष्कृतिः ।
स्थापयेद् घटमेकन्तु पूर्व्वोक्तद्रव्यसंयुतम् ॥ १३ ॥

रक्तचन्दनलिप्ताङ्गं रक्तपुष्पाम्बरान्वितम् ।
रक्तकुम्भन्तु तत् कृत्वा स्थापयेद्दक्षिणां दिशम् ॥ १४ ॥

The slayer of a cow, after his sufferings in a hell is born as a leper. His redemption is as follows. He should place a pitcher filled with articles mentioned before. Its body should be pasted with red sandal, filled with red flowers and covered with a red cloth. Having thus made that pitcher red, he should place it in the south. (13—14)

ताम्रपात्रं न्यसेत् तत्र तिलचूर्णेन पूरितम् ।
तस्योपरि न्यसेद्देवं हेमनिष्कमयं यमम् ॥ १५ ॥

He should then place on it a copper plate filled with powdered sesame; he should place on it the image of *Yama*, made with gold of the quantity of a *Niṣka*. (15)

यजेत् पुरुषसूक्तेन पापं मे शाम्यतामिति ।
सामपारायणं कुर्य्यात् कलसे तत्र सामवित् ॥ १६ ॥

He should then adore it with the *Puruṣasūkta-Mantra*, [praying,—] "May my sin be dissipated." One, well-read in the *Sāma-Veda*, should finish the recitation of the *Sāman* near the pitcher. (16)

दशांशं सर्षपैर्हुत्वा पावमान्यभिषेचने ।
विहिते धर्म्मराजानमाचार्य्याय निवेदयेत् ॥ १७ ॥

Having performed the tenth part of the *Homa* with mustard and *Abhiṣecanam* (sprinkling with water) with the *Pāvamānīsūkta*, one should present, unto the *Ācārya*, the image of the King of Righteousness. (17)

यमोऽपि महिषारूढो दण्डपाणिर्भयावहः ।
दक्षिणाशापतिर्देवो मम पापं व्यपोहतु ॥ १८ ॥

"May *Yama* seated on a buffalo, with a dreadful rod in his hand, the presiding Deity of the south,—may he remove my sin." (18)

इत्युच्चार्य्य विसृज्यैनं मासं सद्भक्तिमाचरेत् ।
ब्रह्मगोवधयोरेषा प्रायश्चित्तेन निष्कृतिः ॥ १९ ॥

Having recited this *Mantra,* one should perform the *Visarjana*-rite He should then spend a month being filled with reverence and faith. The sin of the destruction of a *Brāhmaṇa* or a cow is dissipated by this penitential rite. (19)

The life of a Deity is invoked in the image at the commencement of the worship; and at the end of it, the said life is said to be thrown into water. *Visarjana* signifies "to throw off."

पितृहा चेतनाहीनो मातृहान्धः प्रजायते ।
नरकान्ते प्रकुर्व्वीत प्रायश्चित्तं यथाविधि ॥ २० ॥

The destroyer of ones own father is born as an innert;—and that of mother, as a blind person, after undergoing the pangs of a hell. One should, therefore, duly perform the penitential rite. (20)

प्राजापत्यानि कुर्व्वीत त्रिंशच्चैव विधानतः ।
व्रतान्ते कारयेन्नावं सौवर्णपलसम्मिताम् ॥ २१ ॥

One should, according to directions, perform thirty *Prājāpatyas.* After the termination of the rite, one should make a boat with gold, in quantity weighing a *Pala.* (21)

कुम्भं रौप्यमयञ्चैव ताम्रपात्राणि पूर्व्ववत् ।
निष्कहेम्ना तु कर्त्तव्यो देवः श्रीवत्सलाञ्छनः ॥ २२ ॥

Then placing a pitcher made of silver, one should keep a copper plate on it. Then an image of the Deity (*Viṣṇu*), bearing the mystic mark of *Śrīvatsa,* should be made of gold of the quantity of a *Niṣka.* (22)

पट्टवस्त्रेण संवेष्ट्य पूजयेत् विधानतः ।
नावं द्विजाय तां दद्यात् सर्व्वोपस्करसंयुताम् ॥ २३ ॥

Covering it with a silk cloth, one should duly adore it. He should then present, unto a twice-born person, the boat containing all the requisites. (23)

वासुदेव जगन्नाथ सर्व्वभूताशयस्थित ।
पातकार्णवमग्नं मां तारय प्रणतार्तिहृत् ॥ २४ ॥

"O *Vāsudeva*, O lord of the universe, O thou stationed in all creatures, O thou the destroyer of the calamity of one who bows unto thee, do thou rescue me, who am sunk in the ocean of iniquity." (24)

इत्युदीर्य्य प्रणम्याथ ब्राह्मणाय विसर्ज्जयेत् ।
अन्येभ्योऽपि यथाशक्ति विप्रेभ्यो दक्षिणां ददेत् ॥ २५ ॥

Having recited this *Mantra* and saluted it, one should present it (*i.e.*, the image) unto a *Brāhmaṇas;* one should make presents unto other *Brāhmaṇas* proportionate to one's means. (25)

स्वसृघाती तु बधिरो नरकान्ते प्रजायते ।
मूको भ्रातृबधे चैव तस्येयं निष्कृतिः स्मृता ॥ २६ ॥

The destroyer of a sister is born as a deaf after the termination of sufferings in a hell. In the destruction of a brother, [one is born] as a dumb. The following is the redemption laid down in the *Smṛti*. (26)

साऽपि पापविशुद्ध्यर्थं चरेच्चान्द्रायणव्रतम् ।
व्रतान्ते पुस्तकं दद्यात् सुवर्णफलसंयुतम् ॥ २७ ॥

One should, for the expiation of the sin, perform a *Cāndrayāṇa*-rite. After the termination of this religious observance, one should make gift of a book with a golden fruit. (27)

इमं मन्त्रं समुच्चार्य्य ब्राह्मणीं तां विसर्ज्जयेत् ।
सरस्वति जगन्मातः शब्दब्रह्माधिदेवते ॥ २८ ॥

दुष्कर्म्मकरणात् पापं पाहि मां परमेश्वरि ।
बालघाती च पुरुषो मृतवत्सः प्रजायते ॥ २९ ॥

Reciting the following *Mantras*, one should throw off the image of the divine wife of *Brahmā*—"O Sarasvatī, O Mother of the universe, O presiding Goddess of the words of the *Vedās*, O great Goddess, rescue me from the sin originating from the iniquitous deeds. A person, slaying a child, is born as one whose children die on birth. (28—29)

ब्राह्मणोद्वाहनञ्चैव कर्त्तव्यं तेन शुद्धये।
श्रवणं हरिवंशस्य कर्त्तव्यञ्च यथाविधि ॥ ३० ॥

For the purification of this sin, one should perform the wedding of a *Brāhmaṇa* and duly listen to the recitation of [the religious work] *Harivaṁśa*. (30)

महारुद्रजपञ्चैव कारयेच्च यथाविधि।
षडङ्गैकादशै रुद्रै रुद्रः सामभिधीयते ॥ ३१ ॥

One should then duly recite the *Mahārudra*. Eleven *Rudras* with six *Aṅgas* pass by the name of *Rudra*. (31)

रुद्रैस्तथैकादशभिर्म्महारुद्रः प्रकीर्त्तितः।
एकादशभिरेतैस्तु अतिरुद्रश्च कथ्यते ॥ ३२ ॥

The aggregate formed by these eleven, is called *Mahārudra*. Similarly this aggregate of eleven is also called *Atirudra*. (32)

जुहुयाच्च दशांशेन दूर्व्वयायुतसङ्ख्यया।
एकादश स्वर्णनिष्काः प्रदातव्याः सदक्षिणाः ॥ ३३ ॥

[With this *Mantra*] and ten thousand *Dūrva*-grass, the tenth part of a *Homa* should be performed. Eleven gold *Niṣkas* should be given away as the sacrifical present. (33)

पलान्येकादश तथा दद्याद्द्विजानुसारतः।
अन्येभ्योऽपि यथाशक्ति द्विजेभ्यो दक्षिणान्दिशेत् ॥ ३४ ॥

But these eleven *Palas*, one should present unto a twice-born person according to ones means. One should, also, proportionate to ones might, make presents unto other *Brāhmaṇas*. (34)

स्नापयेद्दम्पती पश्चान्मन्त्रैर्व्वरुणदैवतैः ।
आचार्य्याय प्रदेयानि वस्त्रालङ्करणानि च ॥ ३५ ॥

[The priest] should make the pair bathe afterwards witht the *Varuṇa-Mantra*. [The sacrificer] should give unto the *Ācārya* clothes and ornaments. (35)

गोत्रहा पुरुषः कुष्ठी निर्व्वंशश्चोपजायते ।
स च पापविशुद्ध्यर्थं प्राजापत्यशतञ्चरेत् ॥ ३६ ॥

One, killing a cow, is born as a leper and his family becomes extinct. For the expiation of that sin, one should perform a hundred *Prājāpatya*-penances. (36)

व्रतान्ते मेदिनीं दत्त्वा शृणुयादथ भारतम् ।
स्त्रीहन्ता चातिसारी स्यादश्वत्थान् रोपयेद्दश ॥ ३७ ॥

After the termination of the rite, one should, after making gifts of lands, listen to the recitation of the *Mahābhāratam*. The slayer of a woman suffers [in another birth] with chronic diarrhoea. He should plant ten *Aśvattha*-trees. (37)

दद्याच्च शर्कराधेनुं भोजयेच्च शतं द्विजान् ।
राजहा क्षयरोगी स्यादेषा तस्य च निष्कृतिः ॥ ३८ ॥

He should then give away a small quantity of sugar, and feed a hundred *Brāhmaṇas*. The destroyer of a king suffers from consumption. The following is his redemption. (38)

गोभूहिरण्यमिष्टान्नजलवस्त्रप्रदानतः ।
घृतधेनुप्रदानेन तिलधेनुप्रदानतः ॥ ३९ ॥

इत्यादिना क्रमेणैव क्षयरोगः प्रशाम्यति ।
रक्तार्व्वुदी वैश्यहन्ता जायते स च मानवः ॥ ४० ॥

By giving away kine, lands, gold, sweetmeats, water, clothes a small quantity of clarified butter and sesame.—by making gifts in this order, the disease of consumption is cured. A man, killing a *Vaiśya*, is born suffering from blood discharges. (39—40)

प्राजापत्यानि चत्वारि सप्त धान्यानि चोत्सृजेत् ।
दण्डापतानकयुतः शूद्रहन्ता भवेन्नरः ॥ ४१ ॥

Performing four *Prājāpatyas,* one should dedicate paddy [to the quantity of] seven [*Khāri*]. The destroyer of a *Śūdra* is born as a man suffering from the disease of *Daṇḍāpatānaka.* (41)

प्राजापत्यं सकृच्चैवं दद्याद्धेनुं सदक्षिणाम् ।
कारुणाञ्च बधे चैव रूक्षभाषः प्रजायते ॥ ४२ ॥

After performing one *Prājāpatya* one should give away a cow with a money-present. In the destruction of artizans, one is born as being harsh-speeched. (42)

तेन तत्पापशुद्ध्यर्थं दातव्यो वृषभः सितः ।
सर्व्वकार्य्येष्वसिद्धार्थो गजघाती भवेन्नरः ॥ ४३ ॥

For the expiation of that sin, a white bull should be given away. A person, slaying as elephant, becomes unsuccessful in all works. (43)

प्रासादं कारयित्वा तु गणेशप्रतिमां न्यसेत् ।
गणनाथस्य मन्त्रन्तु मन्त्री लक्षमितं जपेत् ॥ ४४ ॥

Having a palace made, one should place an image of *Gaṇeśa,* or he should recite the *Gaṇeśa-Mantra* a thousand times. (44)

कुलत्थशाकैः पूपैश्च गणशान्तिपुरःसरम् ।
उष्ट्रे विनिहते चैव जायते विकृतस्वरः ॥ ४५ ॥

The gratification of *Gaṇa* should first be done by the leaves of *Kulattha*-leaves and barley-cakes. By slaying a camel, one is born with a horse voice. (45)

स तत्पापविशुद्ध्यर्थं दद्यात् कर्पूरकं पलम् ॥ ४६ ॥
अश्वे विनिहते चैव वक्रतुण्डः प्रजायते

For the purification of that sin, one should present camphor to the quantity of a *pala.* By slaying a horse one is born with a crooked face. (46-47)

शतं पलानि दद्याच्च चन्दनान्यघनुत्तये ॥ ४७ ॥
महिषीघातने चैव कृष्णगुल्मः प्रजायते ।

For the expiation of that sin, one should give away sandal wood, one hundred *palas,* in quantity. By killing a she-buffalo, one is born with *Kṛṣṇagulma* (a chroric enlargement of the spleen). (47-48)

खरे विनिहते चैव खररोमा प्रजायते ॥ ४८ ॥
निष्कत्रयस्य प्रकृतिं सम्प्रदद्याद्धिरण्मयीम् ।

By killing an ass, one is born with ass-like hairs on his body. One should [for the expiation of the sin,] present an idol made of gold weighing three *Niṣkas.* (48-49)

तरक्षौ निहते चैव जायते काकरेक्षणः ।
दद्याद्रत्नमयीं धेनुं स तत्पातकशान्तये ॥ ४९ ॥

By killing a *Tarakṣau*-deer, one is born having eyes like those of a crow. For the expiation of that sin, one should give away a cow made of precious stones. (49)

शूकरे नि:ते चैव दन्तुरो जायते नरः ।
स दद्यात्तु विशुद्ध्यर्थं घृतकुम्भं सदक्षिणम् ॥ ५० ॥

By killing a boar, a person is born with long and projecting teeth. For the purpose of purification, he should make a gift of a pitcher filled with clarified butter and money. (50)

हरिणे निहते खञ्जः शृगाले तु विपादकः ।
अश्वस्तेन प्रदातव्यः सौवर्णपलनिर्म्मितः ॥ ५१ ॥

By killing a deer, one is born lame; and a jackal, without food. By him, a horse made of gold weighing a *Pala,* should be given away. (51)

अजाभिघातने चैव अधिकाङ्गः प्रजायते ।
अजा तेन प्रदातव्या विचित्रवस्त्रसंयुता ॥ ५२ ॥

By killing a goat, one is born with an extra limb. A she-goat covered with a cloth of variegated colours should be given away by him. (52)

उरभ्रे निहते चैव पाण्डुरोगः प्रजायते ।
कस्तूरिकापलं दद्याद्ब्राह्मणाय विशुद्धये ॥ ५३ ॥

By killing a lamb, one is born with jaundice. For purification, he should present unto a *Brāhmaṇa* one *Pala* of musk. (53)

मार्ज्जारे निहते चैव पीतपाणिः प्रजायते ।
पारावतं ससौवर्णं प्रदद्यान्निष्कमात्रकम् ॥ ५४ ॥

By killing a cat, one is born with a twany-coloured arm. He should make a present of a pigeon made of gold to the weight of a *Niṣka*. (54)

शुकसारिकयोर्घाते नरः स्खलितवाग्भवेत् ।
सच्छास्त्रपुस्तकं दद्यात् स विप्राय सदक्षिणम् ॥ ५५ ॥

By killing a *Śuka* and a *Sāri* a pair of parrots, a man becomes a stammerer in his next birth. He should present unto a *Brāhmaṇa* a good scriptural work with money. (55)

वकघाती दीर्घनसो दद्याद्गां धवलप्रभाम् ।
काकघाती दीर्घहीनो दद्याद्गामसितप्रभाम् ॥ ५६ ॥

The destroyer of a crane is born with a long nose. He should give away a white cow. The destroyer of a crow is born earless. He should give away a black cow. (56)

हिंसायां निष्कृतिरियं ब्राह्मणे समुदाहृता ।
तदर्द्धार्द्धप्रमाणेन क्षत्रियादिष्वनुक्रमात् ॥ ५७ ॥

The expiation for the sin of destruction, now spoken of, is for the *Brāhmaṇas*. Half of it, in order, should hold good in the case of the Kṣatriyas and other [castes]. (57)

इति शातातपीये कर्म्मविपाके हिंसाप्रायश्चित्तविधिर्नाम द्वितीयोऽध्यायः ॥ २ ॥

CHAPTER III

प्रकीर्णरोगाणां प्रायश्चितवर्णनम्

सुरापः श्यावदन्तः स्यात् प्राजापत्यान्तरं तथा।
शर्करायास्तुलाः सप्त दद्यात् पापविशुद्धये ॥ १ ॥

A DRINKER of spirittuous liquor is born with black teeth. After performing a *Prājāpatya*-rite, he should make seven figures with sugar and give them away for the expiation of his sin. (1)

जपित्वा तु महारुद्रं दशांशं जुहुयात्तिलैः ।
ततोऽभिषेकः कर्त्तव्यो मन्त्रैर्व्वरुणदैवतैः ॥ २ ॥

Having recited the *Mahārudra-Mantra*, one should perform the tenth part of a Homa with sesame. Then *Abhiṣekha* (sprinkling with water) should be performed with the *Varuṇa-Mantra*. (2)

मद्यपो रक्तपित्ती स्यात् स दद्यात् सर्पिषो घटम् ।
मधुनोऽर्द्धघटञ्चैव सहिरण्यं विशुद्धये ॥ ३ ॥

The drinker of spirituous liquor is born suffering from *Raktapitta* (discharge of blood from the mouth). For purification he should give away a pitcher [either] filled with clarified butter or one-half filled with honey, together with gold. (3)

अभक्ष्यभक्षणे चैव जायते कृमिलोदरः ।
यथावत्तेन शुद्ध्यर्थमुपोष्यं भीष्मपञ्चकम् ॥ ४ ॥

By taking a forbidden food, one is born as a worm in the womb. For purification, one should fast on the *Bhīṣma-Pañcaka*-day. (4)

Five days from the eleventh to the fifteenth in the bright-half of the month of Kārttika, secred to Bhīṣma.

उदक्या वीक्षितं भुक्त्वा जायते कृमिलोदरः ।
गोमूत्रयावकाहारस्त्रिरात्रेणैव शुध्यति ।। ५ ।।

By taking food seen by a woman in her courses, one is born as a worm in the womb. By living on the urine of cow and barely for three nights, one becomes purified. (5)

भुक्त्वा चास्पृश्य संस्पृष्टं जायते कृमिलोदरः ।
त्रिरात्रं समुपोष्याथ स तत्पापात् प्रमुच्यते ।। ६ ।।

By taking food touched by a person who ought not to be touched, one is born as a worm in the womb. By fasting for three nights he is freed from that sin. (6)

परान्नविघ्नकरणादजीर्णमभिजायते ।
लक्षहोमं स कुर्व्वीत प्रायश्चित्तं यथाविधि ।। ७ ।।

By putting obstacles in another's feeding, one is born with dyspepsia. He should, as a penance, duly perform a hundred thousand *Homas*. (7)

मन्दोदराग्निर्भवति सति द्रव्ये कदन्नदः ।
प्राजापत्यत्रयं कुर्य्याद्भोजयेच्च शतं द्विजान् ।। ८ ।।

He, who partakes of bad food, a good article being available, gets his digestive power impaired. He should perform three *Prājāpatyas* and feed one hundred twice-born persons. (8)

विषदः स्याच्छर्द्दिरोगी दद्याद्दशपयस्विनीः ।
मार्गहा पादरोगी स्यात् सोऽश्वदानं समाचरेत् ।। ९ ।।

The administrator of poison becomes subject to cold. He should give away ten milch-kine. He, who obstructs a high road, suffers from the disease of foot. He should make the gift of the horse. (9)

पिशुनो नरकस्याते जायन्ते श्वासकासवान् ।
घृतं तेन प्रदातव्यं सहस्रपलसम्मितम् ।। १० ।।

A wily person, after sufferings in hell, is born with the afflictions of Asthma and Bronchitis. One thousand *Palas* of clarified butter should be given away by him. (10)

धूर्तोऽपस्माररोगी स्यात् स तत्पापविशुद्धये ।
ब्रह्मकूर्च्चमयीं धेनुं दद्याद्गाञ्च सदक्षिणाम् ॥ ११ ॥

A wicked person becomes subject to epilepsy. For the expiation of the sin, he should, after performing *Brahmakūrca*-penance, give away a cow with a money gift. (11)

शूली परोपतापेन जायते तत्प्रमोचने ।
सोऽन्नदानं प्रकुर्व्वीत तथा रुद्रं जपेन्नरः ॥ १२ ॥

By giving pain to another, one is born as a sufferer of colic. For the expiation of that sin, he should give away edibles and recite the *Rudra-Mantra*. (12)

दावाग्निदायकश्चैव रक्तातिसारवान् भवेत् ।
तेनोदपानं कर्त्तव्यं रोपणीयस्तथा वटः ॥ १३ ॥

By putting fire to a forest, one is born as suffering from diarrhoea attended with blood purging. For the expiation of that sin, a fig-tree should planted by him. (13)

सुरालये जले वापि शकृन्मूत्रं करोति यः ।
गुदरोगो भवेत्तस्य पापरूपः सुदारुणः ॥ १४ ॥

He, who passes urine even once in a temple or in water, is afflicted with the diseases of the rectum (as piles, fistula, etc.,)—diseases as dreadful as the sin itself. (14)

मासं सुराच्चर्नेनैव गोदानद्वितयेन तु ।
प्राजापत्येन चैकेन शाम्यन्ति गुदजा रुजः ॥ १५ ॥

Diseases of the rectum are cured by the adoration of the deities for a month, gift of a couple of kine, and the performance of one *Prājāpatya*-penance. (15)

गर्भपातनजा रोगा यकृत्प्लीहजलोदराः ।
तेषां प्रशमनार्थाय प्रायश्चित्तमिदं स्मृतम् ॥ १६ ॥

Liver, spleen and dropsy are the diseases which originate from procuring abortions. For their cure the following penitential rite is laid down int the *Smṛti*. (16)

एतेषु दद्याद्विप्रायज लधेनुं विधानतः ।
सुवर्णरूप्यताम्राणां पलत्रयसमन्विताम् ॥ १७ ॥

In these [diseases] one should present unto a *Vipra* a *Jaladhenu*, according to the regulation, with three *Palas* of either gold, silver or copper. (17)

प्रतिमाभङ्गकारी च अप्रतिष्ठः प्रजायते ।
संवत्सरत्रयं सिञ्चेदश्वत्थं प्रतिवासरम् ॥ १८ ॥

He, who breaks an idol, is born without any residence of his own. He should pour water on a *Aśvattha*-tree daily for a year. (18)

उद्वाहयेत् तमश्वत्थं स्वगृह्योक्तविधानतः ।
तत्र संस्थापयेद्देवं विघ्नराजं सुपूजितम् ॥ १९ ॥

He should then perform the nuptials of the *Aśvattha*-tree according to the regulations of his own family. Then he should establish the image of the Deity of Impediments (*Gaṇeśa*) duly adored. (19)

दुष्टवादी खण्डितः स्यात् स वै दद्याद्द्विजातये ।
रूप्यं पलद्वयं दुग्धं घटद्वयसमन्वितम् ॥ २० ॥

He, who gives vent to foul words, is born with a broken limb. He should give unto a twice-born person two *Palas* of silver and two pitchers filled with milk. (20)

खल्लोटः परनिन्दावान् धेनुं दद्यात् सकाञ्चनाम् ।
परोपहासकृत्काणः स गां दद्यात् समौक्तिकाम् ॥ २१ ॥

He, who vilifies others, becomes bald-headed [in another birth]. He should make a gift of a cow with gold. He who laughs at others, is born with one ear. He should make a gift of a cow with pearls. (21)

सभायां पक्षपाती च जायते पक्षघातवान् ।
निष्कत्रयमितं हेमं स दद्यात् सत्यवर्त्तिनाम् ॥ २२ ॥

He, who shows partiality in an assembly, is born suffering from paralysis. He should make a gift of gold, three *Niṣkas* in weight, unto one who wends truthful ways. (22)

इति शातातपीये कर्मविपाके प्रकीर्णप्रायश्चित्तं नाम तृतीयोऽध्यायः ॥ ३ ॥

CHAPTER IV

कुलध्वंसकस्य, स्तेयस्य च प्रायश्चितम्

कुलघ्नो नरकस्यान्ते जायते विप्रहेमहृत्।
स तु स्वर्णशतं दद्यात् कृत्वा चान्द्रायणत्रयम्॥ १ ॥

The pilferer of a *Vipra's* gold is born, after the sufferings in a hell, as the destroyer of his own family. After performing three *Cāndrāyaṇas,* he should make a gift of a hundred gold coins. (1)

औडुम्बरो ताम्रचौरो नरकान्ते प्रजायते।
प्राजापत्यं स कृत्वात्र ताम्रं पलशतं दिशेत्॥ २ ॥

The pilferer of copper is born, after [serving his term in] hell as suffering from *Oudumvara* a kind of leprosy]. After performing one *Prājāpatya,* he should make a gift of a hundred Palas of copper. (2)

कांस्यहारी च भवति पुण्डरीकसमन्वितः।
कांस्यं पलशतं दद्यादलङ्कृत्य द्विजातये॥ ३ ॥

The stealer of bellmetal becomes subject to the diseases of *Puṇḍarīka* (a kind of leprosy). Having bedecked a twice-born person with ornaments, he should make a gift, unto him, of a hundred *Palas* of bellmetal. (3)

रीतिहृत् पिङ्गलाक्षः स्यादुपोष्य हरिवासरम्।
रीतिं पलशतं दद्यादलङ्कृत्य द्विजं शुभम्॥ ४ ॥

The pilferer of brass is born with twany-coloured eyes. Fasting on an *Ekādaśī*-day and bedecking a good *Brāhmaṇa* with ornaments, he should present unto him one hundred *Palas* of brass. (4)

मुक्ताहारी च पुरुषो जायते पिङ्गमूर्द्धजः ।
मुक्ताफलशतं दद्यादुपोष्य स विधानतः ॥ ५ ॥

A person, pilfering pearls, is born with twany-coloured hairs. Fasting, he should give away hundred pearls according to proper regulations. (5)

त्रपुहारी च पुरुषो जायते नेत्ररोगवान् ।
उपोष्य दिवसं सोऽपि दद्यात् पलशतं त्रपु ॥ ६ ॥

A person, stealing tin, is born suffering from eye-diseases. Fasting for a day, he should give away one hundred *Palas* of tin. (6)

सीसहारी च पुरुषो जाये शीर्षरोगवान् ।
उपोष्य दिवसं दद्याद्घृतधेनुं विधानतः ॥ ७ ॥

A person, pilfering lead, is born as suffering from head-diseases. Fasting for a day, he should give away one *Dhenu* weight of clarified butter according to the proper regulation. (7)

दुग्धहारी च पुरुषो जायते बहुमूत्रकः ।
स दद्याद्दुग्धधेनुञ्च ब्राह्मणाय यथाविधि ॥ ८ ॥

A person, stealing milk, is born as a diabetic patient. He should duly give, unto a *Brāhmaṇa*, milk one *Dhenu* in weight. (8)

दधिचौर्य्येण पुरुषो जायते मदवान् यतः ।
दधिधेनुः प्रदातव्या तेन विप्राय शुद्धये ॥ ९ ॥

By stealing milk curd a person is born insane. For purification, curd, one *Dhenu* in weight, should be given by him unto a Vipra. (9)

मधुचौरस्तु पुरूषो जायते नेत्ररोगवान् ।
स दद्यान्मधुधेनुञ्च समुपाष्य द्विजातये ॥ १० ॥

A stealer of honey is born as being subject to eye-aiseases. After fasting, he should give, unto a twice-born person, honey, one *Dhenu* in weight. (10)

इक्षार्विकारहारी च भवेदुदरगुल्मवान् ।
गुडधेनुः प्रदातव्या तेन तद्दोषशान्तये ॥ ११ ॥

A stealer of sugarcane-preparation (becomes subject) to *Gulma* (chronic enlargement of the liver or spleen). For the expiation of that sin, molasses, one *Dhenu* in weight, should be presented by him. (11)

लौहहारी च पुरुषः कर्व्बुराङ्गः प्रजायते ।
लौहं पलशतं दद्यादुपोष्य स तु वासरम् ॥ १२ ॥

A person, stealing iron, is born with spotted limbs. Fasting for a day, he should give away one hundred *Palas* of iron. (12)

तैलचौरस्तु पुरुषो भवेत् कण्ड्वादिपीडितः ।
उपोष्य स तु विप्राय दद्यात् तैलघटद्वयम् ॥ १३ ॥

A person, stealing oil, suffers from itches, etc. Fasting, he should give, unto a *Vipra*, two pitchers filled with oil. (13)

आमान्नहरणाच्चैव दन्तहीनः प्रजायते ।
स दद्यादश्विनौ हेमनिष्कद्वयविनिर्म्मितौ ॥ १४ ॥

BY pilfering uncooked rice, one is born without teeth. He should present images of the twin-As'wins made of two *Niṣkas* of gold. (14)

पक्वान्नहरणाच्चैव जिह्वारोगः प्रजायते ।
गायत्र्याः स जपेल्लक्षं दशांशं जुहुयात् तिलैः ॥ १५ ॥

By pilfering cooked rice, one is born with disease on the tongue. He should recite the *Gāyatrī* for a hundred thousand times and perform the tenth part of a *Homa* with sesame. (15)

फलहारी च पुरुषो जायते व्रणिताङ्गुलिः ।
नानाफलानामयुतं स दद्याच्च द्विजन्मने ॥ १६ ॥

A person, stealing fruits, is born with ulcerated fingers. He should give unto a twice-born person ten thousand fruits of sorts. (16)

ताम्बूलहरणाच्चैव श्वेतौष्ठः सम्प्रजायते ।
सदक्षिणं प्रदद्याच्च विद्रुमस्य द्वयं वरम् ॥ १७ ॥

By pilfering betel-leaves, one is born with white lips. He should give away two most excellent *Vidrumas* (corals) with money presents. (17)

शाकहारी च पुरुषो जायते नीललोचनः ।
ब्राह्मणाय प्रदद्याद्वै महानीलमणिद्वयम् ॥ १८ ॥

A person, stealing vegetable leaves, is born with black eyes. He should give unto a *Brāhmaṇa* two most precious sapphires. (18)

कन्दमूलस्य हरणात् ह्रस्वप्राणिः प्रजायते ।
देवतायतनं कार्य्यमुद्यानं तेन शक्तितः ॥ १९ ॥

By pilfering trunks or roots, a person is born with a shortened hand. A temple for a Deity or a garden should be made by him according to his might. (19)

सौगन्धिकस्य हरणाद्दुर्गन्धाङ्गः प्रजायते ।
स लक्षमेकं पद्मानां जुहुयाज्जातवेदसि ॥ २० ॥

By pilfering scents, one is born with limbs emitting foul smell. He should offer oblations of a hundred thousand lotuses to the Fire. (20)

दारुहारी च पुरुषः स्विन्नपाणिः प्रजायते ।
स दद्याद्विदुषे शुद्धौ काश्मीरजपलद्वयम् ॥ २१ ॥

A person, pilfering wood, is born with a palm always perspiring. For purification, he should give, unto a learned person, a *Kusumbha*-flower, two *Palas* in size. (21)

विद्यापुस्तकहारी च किल मूकः प्रजायते ।
न्यायेतिहासं दद्यात् स ब्राह्मणाय सदक्षिणम् ॥ २२ ॥

The pilferer of learning and books is born dumb. He should give unto, a *Brāhmaṇa*, works on Nyāya (Logic) and *Itihāsa* (History) with money presents. (22)

वस्त्रहारी भवेत् कुष्ठी सम्प्रदद्यात् प्रजापतिम् ।
हेमनिष्कमितञ्चैव वस्त्रयुग्मं द्विजातये ॥ २३ ॥

The stealer of a cloth suffers from leprosy. He should give, unto a *Brāhmaṇa*, the image of *Brāhmā*, made of gold, a *Niṣka* in weight and two pieces of cloth. (23)

ऊर्णाहारी लोमशः स्यात् स दद्यात् कम्बलान्वितम् ।
स्वर्णनिष्कमितं हेमवह्निं दद्याद्द्विजातये ॥ २४ ॥

The pilferer of wool is born with profuse hairs on his body. He should give, unto a twice-born person, an idol of Fire, made of gold, one *Niṣka* in weight, together with a blanket. (24)

पट्टसूत्रस्य हरणान्निर्लोमा जायते नरः ।
तेन धेनुः प्रदातव्या विशुद्ध्यर्थं द्विजन्मने ॥ २५ ॥

By pilfering silken fibres, a man is born without hairs on is body. For the purposes of purification, a cow should be given by him unto a twice-born person. (25)

औषधस्यापहरणे सूर्य्यावर्त्तः प्रजायते ।
सूर्य्यायार्घ्यः प्रदातव्यो मासं देयञ्च काञ्चनम् ॥ २६ ॥

By stealing medicinal herbs one is born suffering from the disease of *Sūryāvarta*. He should, for a month offer *Arghya* to the sun and give away gold. (26)

रक्तवस्त्रप्रवालादिहारी स्याद्रक्तवातवान् ।
सवस्त्रां महिषीं दद्यान्मणिरागसमन्विताम् ॥ २७ ॥

The pilfirer of crimson-colored raiment and corals suffers from acute gout. He should give away a she buffalo with a cloth and precious jems. (27)

विप्ररत्नापहारी चाप्यनपत्यः प्रजायते ।
तेन कार्य्यं विशुद्ध्यर्थं महारुद्रजपादिकम् ॥ २८ ॥

The pilferer of a *Vipra's* jewels is born son-less. For the purpose of purification the recitation of the *Mahārudra-Mantra* should be done by him. (28)

मृतवत्सोदितः सर्व्वो विधिरत्र विधीयते ।
दशांशहोमः कर्त्तव्यः पलाशेन यथाविधि ॥ २९ ॥

Here are laid down all these regulations which, one, whose child dies after birth, should perform. He should duly perform the tenth part of a *Homa* with *Palas* a twigs. (29)

देवस्वहरणाच्चैव जायते विविधो ज्वरः ।
ज्वरो महाज्वरश्चैव रौद्रो वैष्णव एव च ॥ ३० ॥

Various fevers originate from the stealth of articles belonging to a deity, such as fever, great fever, *Rudra* fever, and *Viṣṇu* fever. (30)

ज्वरे रौद्रं जपेत् कर्णे महारुद्रं महाज्वरे ।
अतिरौद्रं जपेद्रौद्रे वैष्णवे तद्द्वयं जपेत् ॥ ३१ ॥

One should recite into ears *Rudra-mantra* in a [simple] fever, *Mahārudra* in a high fever, *Atirudra* in a *Rudra* fever, and twice the latter in a *Vaiṣṇava* fever. (31)

नानाविधद्रव्यचौरो जायते ग्रहणीयुतः ।
तेनान्नोदकवस्त्राणि हेम देयञ्च शक्तितः ॥ ३२ ॥

The stealer of various other articles is born suffering from chronic diarrhoea. By him, according to his might, shall be given boiled rice, water, raiments and gold. (32)

इति शातातपीये कर्म्मविपाके स्तेयप्रायश्चित्तं नाम चतुर्थोऽध्यायः ॥ ४ ॥

CHAPTER V

अगम्यागमनप्रायश्चितम्

मातृगामी भवेद्यस्तु लिङ्गं तस्य विनश्यति ।
चाण्डालीगमने चैव हीनकोषः प्रजायते ॥ १ ॥

THE generative organ of a person disappears who knows his mother. By cohabiting with a Cāṇḍāla woman one is born without testes. (1)

तस्य प्रतिक्रियां कर्त्तुं कुम्भमुत्तरतो न्यसेत् ।
कृष्णवस्त्रसमाच्छन्नं कृष्णमाल्यविभूषितम् ॥ २ ॥

For the expiation of that sin, one should place a pitcher in the north covered with a crimson cloth and decorated with crimson-coloured garlands. (2)

तस्योपरि न्यसेद्देवं कांस्यपात्रे धनेश्वरम् ।
सुवर्णनिष्कषट्केन निर्म्मितं नरवाहनम् ॥ ३ ॥

On it one should place, in a bell metal vessel the image of the god of riches, seated on a man and made of gold to the weight of six *Niṣkas*. (3)

यजेत् पुरुषसूक्तेन धनदं विश्वरूपिणम् ।
अथर्व्ववेदविद्विप्रो ह्याथर्व्वणं समाचरेत् ॥ ४ ॥

He should adore, with the *Puruṣa-sūkta Mantra*, the giver of riches having an universal form. A *Vipra*, conversant with the *Atharva-Veda*, should recite *Ātharvaṇa*. (4)

सुवर्णपुत्रिकां कृत्वा निष्कविंशतिसङ्ख्यया ।
दद्याद्विप्राय सम्पूज्य निष्पापोऽहमिति ब्रुवन् ॥ ५ ॥

Having made an idol of gold, twenty *Niṣkas* in weight, and adored it, one should dedicate it unto a *Vipra* saying, "I am freed from my sin." (5)

धनीनामधिपो देवः शङ्करस्य प्रियः सखा।
सौम्यांशाधिपतिः श्रीमान् मम पापं व्यपोहतु ॥ ६ ॥

May the beautiful deity, the lord of *Dhanis*, the beloved friend of *Śaṅkara*, and the presiding delty of the quarter belonging to the moon, destroy my sin. (6)

इमं मन्त्रं समुच्चार्य्य आचार्य्याय यथाविधि।
दद्याद्देवं हीनकोषे लिङ्गनाशे विशुद्धये ॥ ७ ॥

For the purification of the sin encompassing the destruction of the generative organ and the testes, one should recite this *Mantra* and duly give the image unto the *Ācārya*. (7)

गुरुजायाभिगमनान्मूत्रकृच्छ्रः प्रजायते।
तेनापि निष्कृतिः कार्य्या शास्त्रदृष्टेन कर्म्मणा ॥ ८ ॥

By violating a preceptor's bed one is born suffering from difficult urination Its expiation shall be effected by rites pointed out by the Scriptures. (8)

स्थापयेत् कुम्भमेकन्तु पश्चिमायां शुभे दिने।
नीलवस्त्रसमाच्छन्नं नीलमाल्यविभूषितम् ॥ ९ ॥

On an auspicious day one should place a pitcher, in the West, covered with a blue cloth and decorated with blue garlands. (9)

तस्योपरि न्यसेद्देवं ताम्रपात्रे प्रचेतसम्।
सुवर्णनिष्कषट्केन निर्म्मितं यादसाम्पतिम् ॥ १० ॥

On it one should place, in a copper vessel, the image of the deity *Varuṇa* (the god of water), the lord of aquatic animals, made of gold, six *Niṣkas* in weight. (10)

यजेत् पुरुषसूक्तेन वरुणं विश्वरूपिणम्।
सामविद्ब्राह्मणस्तत्र सामवेदं समाचरेत् ॥ ११ ॥

With the *Puruṣa-sūkta Mantra* he should adore *Varuṇa* of the universal form. A *Brāhmaṇa*, conversant with the *Sāma-veda*, shall recite *Sāman* there. (11)

सुवर्णपुत्रिकां कृत्वा निष्कविंशतिसङ्ख्यया।
दद्याद्विप्राय सम्पूज्य निष्पापोऽहमिति ब्रुवन् ॥ १२ ॥

Having made an idol of gold with twenty *Niṣkas* of gold and adored it, he should give it unto "a *Vipra*" saying "I am freed from sin." (12)

यादसामधिपो देवो विश्वेषामपि पावनः।
संसाराब्धौ कर्णधारो वरुणः पावनोऽस्तु मे ॥ १३ ॥

May the divine *Varuṇa*, the lord of aquatic animals, the sanctifier of the universe, the pilot in the ocean of the world, purify me. (13)

इमं मन्त्रं समुच्चार्य्य आचार्य्याय यथाविधि।
दद्याद्देवमलङ्कृत्य मूत्रकृच्छ्रप्रशान्तये ॥ १४ ॥

Having daly recited this *Mantram* and decorated the idol, one should present it unto the *Āchārya* for the cure of difficult urination. (14)

स्वसुतागमने चैव रक्तकुष्ठं प्रजायते।
भगिनीगमने चैव पीतकुष्ठं प्रजायते ॥ १५ ॥

By knowing one's own daughter, one is born with black leprosy. By knowing one's own sister one is born with yellow leprosy. (15)

तस्य प्रतिक्रियां कर्त्तुं पूर्व्वतः कलसं न्यसेत्।
पीतवस्त्रसमाच्छन्नं पीतमाल्यविभूषितम् ॥ १६ ॥

For averting its action, one should place a pitcher, in the east, covered with a yellow cloth and decorated with yellow garlands. (16)

तस्योपरि न्यसेत् स्वर्णपात्रे देवं सुरेश्वरम्।
सुवर्णनिष्कषट्केन निर्म्मितं वज्रधारिणम् ॥ १७ ॥

Thereon he should place, in a golden vessel the image of the king of the celestials, of the worlds of the thunder-bolt, made of six *Niṣkas* of gold. (17)

यजेत् पुरुषसूक्तेन वासवं विश्वरूपिणम् ।
यजुर्व्वेदं तत्र साम ऋग्वेदञ्च समाचरेत् ॥ १८ ॥

He should adore *Vāsava*, having a universal form, with the *Puruṣa-Śūkta Mantra*. There the *Yajus*, *Sāma* and the *Ṛg-Veda* shall be recited. (18)

सुवर्णपुत्रिकां कृत्वा सुवर्णदशकेन तु ।
दद्याद्विप्राय सम्पूज्य निष्पापोऽहमिति ब्रुवन् ॥ १९ ॥

Having made a golden idol with ten *Niṣkas* and worshipped it, he should present it unto a *Vipra* saying, "I am freed from the sin." (19)

देवानामधिपो देवो वज्री विष्णुनिकेतनः ।
शतयज्ञः सहस्राक्षः पापं मम निकृन्ततु ॥ २० ॥

May the king of the celestials, the weilder of the thunder-bolt, the abode of Viṣṇu, the performer of a hundred sacrifices, and the possessor of a thousand eyes, dissipate my sin. (20)

इमं मन्त्रं समुच्चार्य्य आचार्य्याय यथाविधि ।
दद्याद्देवं सहस्राक्षं स पापस्यापनुत्तये ॥ २१ ॥

Having duly recited this *Mantra*, he should present unto the *Ācārya* the image of the thousand eyed deity for the expiation of that sin. (21)

भ्रातृभार्य्याभिगमनाद्गलत्कुष्ठं प्रजायते ।
स्ववधुगमने चैव कृष्णकुष्ठं प्रजायते ॥ २२ ॥

By knowing a brother's wife one is born with an incurable leprosy with fingers and toes falling off. By knowing a son's wife one is born with black leprosy. (22)

तेन कार्य्यं विशुद्ध्यर्थं प्रागुक्तस्यार्द्धमेव हि ।
दशांशहोमः सर्व्वत्र घृताक्तैः क्रियते तिलैः ॥ २३ ॥

By him, for the expiation of the sin, shall be performed a half of the penance mentioned before. A tenth part of the *Homa* shall be performed, in every case, with seasame, soaked with clarified. (23)

यदगम्याभिगमनाज्जायते ध्रुवमण्डलम्।
कृत्वा लोहमयीं धेनुं तिलषष्ठिप्रमाणतः ॥ २४ ॥
कार्पासभारसंयुक्तां कांस्यदोहां सवत्सिकाम्।
दद्याद्विप्राय विधिवदिमं मन्त्रमुदीरयेत्॥ २५ ॥
सुरभी वैष्णवी माता मम पापं व्यपोहतु।

From cohabiting with women, who should not be known, originates the diseases of *Dhruvamaṇḍala* a kind of leprosy. Having made image of a cow with iron, to the size of sixty sesame, carrying a load of cotton, with bellmetal adders and with a calf, one should duly present it unto a Vipra, and recite the *Mantra* "May the mother *Surabhi,* daughter of *Viṣṇu,* destroy my sin." (24-26)

तपस्विनीसङ्गमने जायते चाश्मरीगदः ॥ २६ ॥
स तु पापविशुद्ध्यर्थं प्रायश्चित्तं समाचरेत्॥ २७ ॥

From cohabiting with a female ascetic originates the disease of stone in the bladder. One should perform a penitential rite for the expiation of that sin. (26-27)

दद्याद्विप्राय विदुषे मधुधेनुं यथोदितम्।
तिलद्रोणशतञ्चैव हिरण्येन समन्वितम्॥ २८ ॥

He should give unto a learned *Brāhmaṇa,* as laid down in the *Śāstras,* one *Dhenu* of honey as well as a hundred *droṇas* of sesame accompanied with gold. (28)

पितृस्वस्त्रभिगमनाद्दक्षिणांशव्रणी भवेत्।
तेनापि निष्कृतिः कार्य्या अजादानेन शक्तितः ॥ २९ ॥

By knowing ones father's sister one is born with an ulcer on the right half of the body. Expiation shall be performed by making gifts of goats according to his might. (29)

मातुलान्यान्तु गमने पृष्ठकुब्जः प्रजायते।
कृष्णाजिनप्रदानेन प्रायश्चित्तं समाचरेत्॥ ३० ॥

By knowing a meternal uncle's wife one is born as a haunch-back. By making the gift of a black antelope skin one should perform the penitential rite. (30)

मातृष्वस्त्रभिगमने वामाङ्गे व्रणवान् भवेत्।
तेनापि निष्कृतिः कार्य्या सम्यग्दानप्रदानतः ॥ ३१ ॥

By knowing a mother's sister one gets ulcers on the left part of the body. By him redemption shall be effected by making gifts properly. (31)

मृतभार्य्याभिगमने मृतभार्य्यः प्रजायते ।
तत्पातकविशुद्ध्यर्थं द्विजमेकं विवाहयेत् ॥ ३२ ॥

By knowing a dead wife one is born as one whose wife dies. For the expiation of that sin he should celebrate the nuptials of a *Brāhmaṇa*. (32)

सगोत्रस्त्रीप्रसङ्गेन जायते च भगन्दरः ।
तेनापि निष्कृतिः कार्य्या महिषीदानयत्नतः ॥ ३३ ॥

By knowing a woman of his own family one is born with fistula in ano. By him redemption shall be effected by a careful gift of a She-buffalo. (33)

तपस्विनीप्रसङ्गेन प्रमेही जायते नरः ।
मासं रुद्रजपः कार्य्यो दद्याच्छक्त्या च काञ्चनम् ॥ ३४ ॥

By cohabiting with a female ascetic a person is born suffering from gonorrhoea. He should recite the *Rudra-Mantra* for one month and give away gold according to his might. (34)

दीक्षितस्त्रीप्रसङ्गेन जायते दुष्टरक्तदृक् ।
स पातकविशुद्ध्यर्थं प्राजापत्यद्वयं चरेत् ॥ ३५ ॥

By knowing ones own wife who is initiated, one is born suffering from the vitiation of blood. For the expiation of that sin he should perform Prajapatyas. (35)

स्वजातिजायागमने जायते हृदयव्रणी ।
तत्पापस्य विशुद्ध्यर्थं प्राजापत्यद्वयं चरेत् ॥ ३६ ॥

By knowing the wife of a person belonging to his own casts, one is born suffering from the ulceration of the heart. For the expiation of that sin he should perform two *Prājāpatyas*. (36)

पशुयोनौ च गमने मूत्राघातः प्रजायते ।
तिलपात्रद्वयञ्चैव दद्यादात्मविशुद्धये ॥ ३७ ॥

By cohabiting with a beast, one is born suffering from urinary diseases. For self-purification he should give two plates filled with sesame. (37)

अश्वयोनौ च गमनाद् गुदस्तम्भ प्रजायते ।
सहस्रकमलस्नानं मासं कुर्य्यात् शिवस्य च ॥ ३८ ॥

By cohabiting with a mare, one is born suffering from constipation of the bowels. For expiation he should bathe *Śiva* for a month a thousand lotuses. (38)

एते दोषा नराणां स्युर्नरकान्ते न संशयः ।
स्त्रीणामपि भवन्त्येते तत्तत्पुरुषसङ्गमात् ॥ ३९ ॥

These diseases undoubtedly affect men after the termination of their residence in hells. Likewise they affect women who associate with similar men. (39)

इति शातातपीये कर्म्मविपाकेऽगम्यागमनप्रायश्चित्तं नाम पञ्चमोऽध्यायः ॥ ५ ॥

CHAPTER VI

अनुचितव्यवहारफलम्वर्णनम्

अश्वशूकरशृङ्गाद्रिद्रुमादिशकटेन च।
भृग्वग्निदारुशस्त्राश्मविषोद्बन्धनजैर्मृताः ॥ १ ॥

THOSE who have been killed by a horse, boar, horns, [by falling down from] a mountain, tree, or an elevated place, by a cart, fire, wood, weapon, stone, poison or hanging. (1)

व्याघ्राहिगजभूपालचौरवैरिवृकाहताः।
काष्ठशल्यमृता ये च शौचसंस्कारवर्जिताः ॥ २ ॥

Those killed by being wounded by a tiger, serpent, elephant, a king, thief, enemy, or a leopard; those killed by a wood or a dart; those for whom no purificatory rites have been performed. (2)

विसूचिकान्नकवलदवातीसारतो मृताः।
शाकिन्यादिग्रहैर्ग्रस्ता विद्युत्पातहताश्च ये ॥

अस्पृश्या अपवित्राश्च पतिताः पुत्रवर्जिताः।
पञ्चत्रिंशत् प्रकारैश्च नाप्नुवन्ति गतिं मृताः ॥ ३ ॥

Those killed by cholera, by having rice-balls stuck in the throat, and long standing dirarrhoea; those killed by being possessed by *Śākini*[1] and other evil *Gràhas* (planets);

Those dead being unworthy of being touched, or suffering from impurity or having no sons—those dead under the following thirty five conditions do not come by a better condition. (3)

A kind of female being attendant on *Durgā* (supposed to be a demon or fairy).

पित्राद्याः पिण्डभाजः स्युस्त्रया लेपभुजस्तथा ।
ततो नान्दीमुखाः प्रोक्तास्त्रयोऽप्यश्रुमुखास्त्रयः ॥ ४ ॥

The three generations upwards from the father are entitled to *Piṇḍas* (the remants of the food sticking to the hand after offering funeral oblations to the first three ancestors), three upwards that are *Nāndīmukhas i.e.,* to whom a *Śrāddha* is performed on a festive occasion; three upwards that are called *Aśrumukhas.* (4)

द्वादशैते पितृगणास्तर्पिताः सन्ततिप्रदाः ।
गतिहीनाः सुतादीनां सन्ततिं नाशयन्ति ते ॥ ५ ॥

Being gratified these twelve orders of Pitṛs (departed manes) grant children; if they are not placed in proper condition they destroy children. (5)

दश व्याघ्रादिनिहता गर्भं विघ्नन्त्यमी क्रमात् ।
द्वादशास्त्रादिनिहता आकर्षन्ति च बालकम् ॥ ६ ॥

The ten killed by tiger etc., are destructive of conception; the twelve, killed by weapons etc., destroy the foetus. (6)

विषादिनिहता घ्नन्ति दशसु द्वादशष्वपि ।
वर्षैकवालकं कुर्य्यादनपत्योऽनपत्यताम् ॥ ७ ॥

The ten or twelve, killed by poison, etc., destroy a boy one year old. A departed mane, dead without any issue, creates childlessness. (7)

व्याघ्रेण हन्यते यस्तु कुमारीगमनेन च ।
विषदश्चैव सर्पेण गजेन नृपदुष्टकृत् ॥ ८ ॥

He, who cohabits with a maiden, is killed by a tiger; the administrator of poison, by a snake; the mischief-maker of a king, by an elephant. (8)

राज्ञा राजकुमारघ्नश्चौरेण पशुर्हिंसकः ।
वैरिणा मित्रभेदी च वकवृत्तिर्वृकेण तु ॥ ९ ॥

The destroyer of a royal prince [is killed by te king]; and the destroyer of an animal, by a thief; he who creates dissensions amongst friends, by an enemy; and one of the conduct of a crane, by a wolf. (9)

गुरुघाती च शय्यायां मत्सरी शौचवर्ज्जितः ।
द्रोही संस्काररहितः शुना निक्षेपहारकः ॥ १० ॥

The destroyer of a preceptor [dies] on the bed; an envious person, being divorced from purificatory rites; one committing mischief unto other, without any *Saṁskāra* (cremation etc); and the pilferer of a trust money [is killed] by a dog. (10)

नरो विहन्यतेऽरण्ये शूकरेण च पाशिकः ।
क्रिमिभिः कृत्तवासाश्च कृमिणा च निकृन्तनः ॥ ११ ॥

One, who kills another by a noose, is killed by a boar in a forest; one making a cloth by killing an insect is killed by an insect. (11)

शृङ्गिणा शङ्करद्रोही शकटेन च सूचकः ।
भृगुणा मेदिनीचौरा बह्निना यज्ञहानिकृत् ॥ १२ ॥

One, who is inimical towards *Śaṅkara*, [is killed] by a horned animals; and a wicked man by a cart; the stealer of lands, by falling down from an elevated place; and one who obstructs a sacrifice, by fire. (12)

दवेन दक्षिणाचौरः शस्त्रेण श्रुतिनिन्दकः ।
अश्मना द्विजनिन्दाकृद्विषेण कुमतिप्रदः ॥
उद्बन्धनेन हिंस्रः स्यात् सेतुभेदो जलेन तु ॥ १३ ॥
क्रिमिणा राजदन्तहृदतीसारेण लौहहृत् ।

The stealer of sacrificial presents [is killed] by forest fire; the vilifier of the *Śruti*, by weapons; the vilifier of the twice-born, by a stone; and one who gives evil tendency, by poison.

He, who commits injury [is killed] by hanging; the breaker of a bridge, by water; the filferer of the royal rod, by worms; and the stealer of iron, by chronic diarrhoea. (13-14)

शाकिन्याद्यैश्च म्रियते सदर्पकार्य्यकारकः ॥ १४ ॥
अनध्यायेऽप्यधीयानो म्रियते विद्युता तथा ॥

He, who words with pride, is killed by *Śākinī* and other evil spirits. One studying the *Vedas* on an interdicted days killed by a thunder-bolt. (14-15)

अस्पृश्यस्पर्शसङ्गी च वस्तुमाश्रित्य शास्त्रहृत् ।
पतितो मदविक्रेतानपत्यो द्विजवस्त्रहृत् ॥ १५ ॥

The pilferer of the sacred books dies touching an artic that shall not be touched. The seller of wine dies degraded; ar the pilferer of a *Brāhmaṇas* cloth, childless. (15)

अथ तेषां क्रमेणैव प्रायश्चित्तं विधीयते ।
कारयेन्निष्कमात्रन्तु पुरुषं प्रेतरूपिणम् ॥ १६ ॥

चतुर्भुजं दण्डहस्तं महिषासनसंस्थितम् ।
पिष्टैः कृष्णतिलैः कुर्यात् पिण्डं प्रस्थप्रमाणतः ॥ १७ ॥

The penances for all those persons shall in due order be spoken of. One should make with gold, one *Niṣka* in weight, the image of a male being of the form of a *Preta* (the Regent of dead having four arms, with a rot in hand, seated on a buffalo). He should make a *piṇḍa* (funeral cake) to size of a *prastha* with flour and black sesame. (16-17)

मध्वाज्यशर्करायुक्तं स्वर्णकुण्डलसंयुतम् ।
अकालमूलं कलसं पञ्चपल्लवसंयुतम् ॥ १८ ॥

कृष्णवस्त्रसमाच्छन्नं सर्व्वौषधिसमन्वितम् ।
तस्योपरि न्यसेदेवं पात्रं धान्यफलैर्युतम् ॥ १९ ॥

सप्तधान्यन्तु सफलं तत्र तत् सफलं न्यसेत् ।
कुम्भोपरि च विन्यस्य पूजयेत् प्रेतरूपिणम् ॥ २० ॥

He should place a pitcher filled with honey, clarified butter, and sugar, and containing a golden ear-ring, the base of which is not black, containing five leaves, covered with a black cloth and consisting of *Sarvauṣadhi* (lit :—all cure). Thereon he should place a plate filled with paddy and fruits. Then he should place on it seven kinds of paddy with fruits. Having placed the image of the *Preta* on the pitcher he should adore it. (18-20)

कुर्य्यात् पुरुषसूक्तेन प्रत्यहं दुग्धतर्पणम् ।
षडङ्गञ्च जपेद्रुद्रं कलसे तत्र वेदवित् ॥ २१ ॥

He should daily offer libations of milk with the *Puruṣa-Sūkta Mantra*, and then one, conversant with *Vedas*, should recite in the pitcher the *Rudra-Mantra* with six divisions. (21)

यमसूक्तेन कुर्व्वीत यमपूजादिकं तथा ।
गायत्र्याश्चैव कर्त्तव्यो जपः स्वात्मविशुद्धये ॥ २२ ॥

Similarly, one should celebrate the adoration etc., of *Yama* with *Yama-Sūkta*. For self=-purification the recitation of the *Gāyatrī* should be performed. (22)

ग्रहशान्तिकपूर्व्वञ्च दशांशं जुहुयात् तिलैः ।
अज्ञातनामगोत्राय प्रेताय सत्तिलोदकम् ॥ २३ ॥

प्रदद्यात् पितृतीर्थेन पिण्डं मन्त्रमुदीरयेत् ।
इमं तिलमयं पिण्डं मधुसर्पिः समन्वितम् ॥ २४ ॥

ददामि तस्मै प्रेताय यः पीडां कुरुते मम ।
सजलान् कृष्णकलसांस्तिलपात्रसमन्वितान् ॥

द्वादश प्रेतमुद्दिश्य दद्यादेकञ्च विष्णवे ॥ २५ ॥
ततोऽभिषिञ्चदाचार्य्यो दम्पतीकलसोदकैः ॥

शुचिर्व्वरायुधधरो मन्त्रैर्व्वरुणदैवतैः ।
यजमानस्ततो दद्यादाचार्य्याय सदक्षिणाम् ॥ २६ ॥

Having propitiated the planets before, he should perform the tenth part of *Homa* with sesame. Then with water sacred to the *Pitṛs* he should offer sesame and water, and *piṇḍas* unto the *Preta*, of unknown family and name. Then he should recite the following *Mantra* "I offer this *piṇḍas* consisting of sesame, honey and clarified butter unto that *Preta*, who is troubling me. Then in honour of the *Preta*, he should dedicate unto Viṣṇu twelve black pitchers filled with water and containing a plate of sesame. The he should sprinkle the *Ācārya* and his wife with the water of the pitcher consecrated with the *Varuṇa Mantram*, "Śucirvarāyudhadhara" (holder of pure and most excellent weapon). Then the sacrificer shall offer the final present unto the *Ācārya*. (23-26)

ततो नारायणबलिः कर्त्तव्यः शास्त्रनिश्चयात् ।
एष साधारणविधिरगतीनामुदाहृतः ॥ २७ ॥

Then offerings should be made unto Nārāyaṇa accordin; to the deciscions of the *Śāstra*. This is the general regulation spoken of for these who die under infernal conditions. (27)

विशेषस्तु पुनर्ज्ञेयो व्याघ्रादिनिहतेष्वपि ।
व्याघ्रेण निहते प्रेते परकन्यां विवाहयेत् ॥ २८ ॥

Special regulations should be known again in cases of persons killed by tigers. If a person is killed by a tiger for him should be performed the nuptials of another's daughter. (28)

सर्पदंशे नागबलिर्देयः सर्व्वेषु काञ्चनम् ।
चतुर्निष्कमितं हेमगजं दद्याद्गजैर्हते ॥ २९ ॥

In case of a snake-bite offerings should be given unto snakes; presents of gold should be made in all cases. One being killed by an elephant one should give away an idol of an elephant made of gold, four *niṣkas* in weight. (29)

राज्ञा विनिहते दद्यात् पुरुषन्तु हिरण्मयम् ।
चौरेण निहते धेनुं वैरिणा निहते वृषम् ॥ ३० ॥

For one being killed by the king, one should give away a golden figure of a male being; a cow for being killed by a thief; and a bull, by an enemy. (30)

वृकेन निहते दद्याद्यथाशक्ति च काञ्चनम् ।
शय्यामृते प्रदातव्या शय्या तूलीसमन्विता ॥ ३१ ॥

निष्कमात्रसुवर्णस्य विष्णुना समधिष्ठिता ।
शौचहीने मृते चैव द्विनिष्कस्वर्णजं हरिम् ॥ ३२ ॥

For one being killed by a wolf, one should give away gold according to his might. On a person dying in bed, a bed made of cotton with an image of *Viṣṇu* made of gold, one *niṣka* in weight, lying on it, should be given away. For one dying in an impure state, an image of *Hari*, made of gold, two *niṣkas* in weight [should be given away.] (31-32)

संस्कारहीने च मृते कुमारञ्च विवाहयेत्।
शुना हते च निक्षेपं स्थापयेन्निजशक्तितः ॥ ३३ ॥

For one dying without the purificatory rites being performed unto one, the nuptials for a bachelor should performed. A person being killed by a god, one should bury some money, according to his might, under earth. (33)

शूकरेण हते दद्यान्महिषं दक्षिणान्वितम्।
कृमिभिश्च मृते दद्याद्गोधूमान्नं द्विजातये ॥ ३४ ॥

For a person killed by a boar one should give away a buffalo, accompanied with a money-gift. For one killed by worms one should present food made of wheat unto the twice-born. (34)

शृङ्गिणा च हते दद्याद्वृषभं वस्त्रसंयुतम्।
शकटेन मृते दद्यादश्वं सोपस्करान्वितम् ॥ ३५ ॥

For one killed by a horned animal one should give away a bull covered with a cloth. For one killed by a cart one should give away a propely equipped horse. (35)

भृगुंपाते मृते चैव प्रदद्याद्धान्यपर्व्वतम्।
अग्निना निहते दद्यादुपानहं स्वशक्तितः ॥ ३६ ॥

For one killed by falling from an elevated place one should give away a *Dhānya Giri*. For one killed by fire one should give away sandals according to his might. (36)

दवेम निहते चैव कर्त्तव्या सदने सभा।
शस्त्रेण निहते दद्यान्महिषीं दक्षिणान्विताम् ॥ ३७ ॥

For one killed by forest-fire one should call a meeting in is house; and for one killed by a weapon one should give away she-buffalo accompanied with a money present. (37)

अश्मना निहते दद्यात् सवत्सां गां पयस्विनीम्।
विषेण च मृते दद्यान्मेदिनीं क्षेत्रसंयुताम् ॥ ३८ ॥

For one killed by stone one should give away a milch-cow ith a calf. For one killed by poison one should give away lands ontaining cultivated fields. (38)

उद्बन्धनमृते चापि प्रदद्याद्गां पयस्विनीम् ।
मृते जलेन वरुणं हैमं दद्यात्त्रिनिष्ककम् ॥ ३९ ॥

For one killed by hanging one should give away a milch-cow; and for one killed by water one should give away the image of *Varuṇa* made of gold, three *niṣkas* in weight. (39)

वृक्षं वृक्षहते दद्यात् सौवर्णं स्वर्णसंयुतम् ।
अतीसारमृते लक्षं सावित्र्याः संहतो जपेत् ॥ ४० ॥

For one killed by [falling down] a tree one should give away a golden tree accompanied with a gold coin. For one killed from chronic diarrhoea, one, being sehrestrained, should recite the *Gāyatrī* for a hundred thousand times. (40)

शाकिन्यादिमृते चैवं जपेद्रुद्रं यथोचितम् ।
विद्युत्पातेन निहते विद्यादानं समाचरेत् ॥ ४१ ॥

For one killed by a *Śākinī* or any other evil spirit, one should duly recite the *Rudra Mantra*. For one killed by a thunder-bolt one should make gift of learning. (41)

अस्पर्शे च मृते कार्य्यं वेदपारायणं तथा ।
सच्छास्त्रपुस्तकं दद्याद्वान्तमाश्रित्य संस्थिते ॥ ४२ ॥

For one dead by touching an article that should not be touched, one should complete the recitation of the *Vedas*. For one dead while touching a degraded caste one should give away books on sacred literature. (42)

पातित्येन मृते कुर्य्यात् प्राजापत्यानि षोडश ।
मृते चापत्यरहिते कृच्छ्राणां नवतिञ्चरेत् ॥ ४३ ॥

For one dying in a degraded state one should perform sixteen *Prājāpatyas*. For one dying childless one should perform ninety *Kṛcchas* (distressing penance). (43)

निष्कत्रयमितस्वर्णं दद्यादश्वं हयाहते ।
कपिना निहते दद्यात् कपिं कनकनिर्म्मितम् ॥ ४४ ॥

For one killed by a horse one should give away a horse made of gold, three *niṣkas* in weight. For one killed by money one should give away a money made of gold. (44)

विसूचिकामृते स्वादु भोजयेच्च शतं द्विजाम् ।
तिलधेनुः प्रदातव्या कण्ठेऽन्नकबले मृते ।। ४५ ।।

For one dying of cholera one should treat a century of Brāhmaṇas with sweet edibles. For one killed by fire sticking to the throat one should give away a *Dhenu* of sesame. (45)

केशरोगमृते चापि अष्टौ कृच्छ्रान् समाचरेत् ।
एवं कृते विधानेन विदध्यादौर्ध्वदेहिकम् ।।
ततः प्रेतत्वनिर्म्मुक्ताः पितरस्तर्पितास्तथा ।। ४६ ।।
दद्युः पुत्रांश्च पौत्रांश्च आयुरारोग्यसम्पदः ।

For one dying of a disease of the hair one should perform eight *Kṛcchas*. According to this regulation one should perform the funeral rites for them.

Thereupon being freed from the condition of a *preta* (dead) the gratified *Pitṛs* (departed manes) grant sons, grand-sons, longevity, health and wealth. (46-47)

इति शातातपप्रोक्तो विपाकः कर्म्मणामयम् ।
शिष्याय शरभङ्गाय विनयात् परिपृच्छते ।। ४७ ।।

Here ends the [account of the] fruits [of various] acts given by *Śatātapa* to his disciple *Śarabhaṅga* according him with humility. (47)

इति शातातपीये कर्म्मविपाकेऽगतिप्रायश्चित्तं नाम षष्ठोऽध्यायः ।। ६ ।।

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